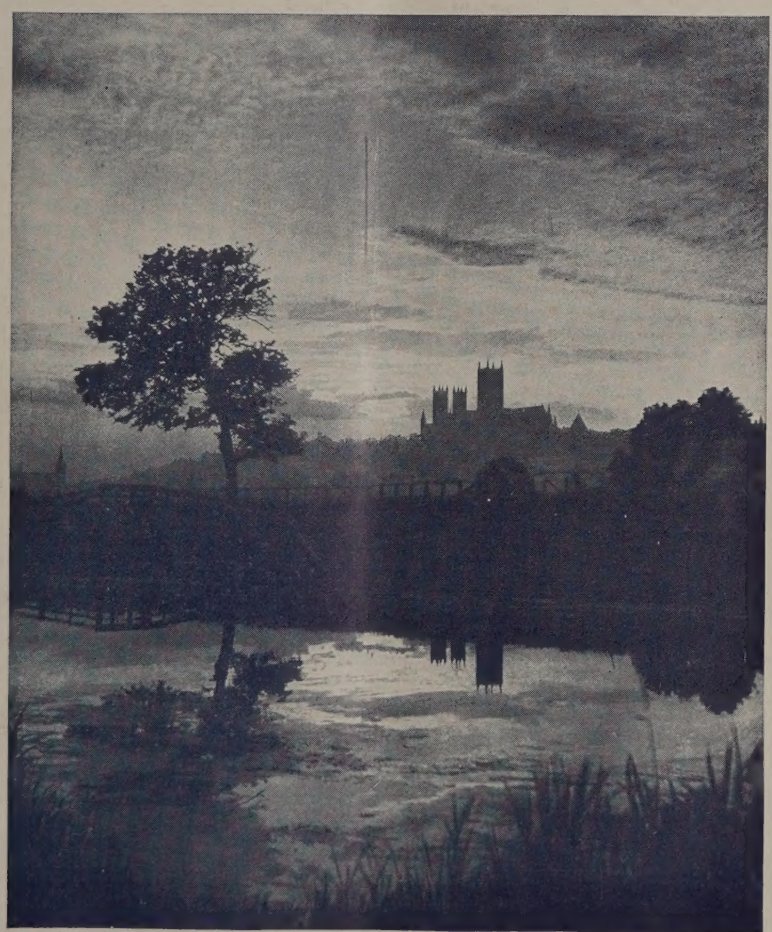
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION



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When Evening Shadows Fall, Lincoln, England

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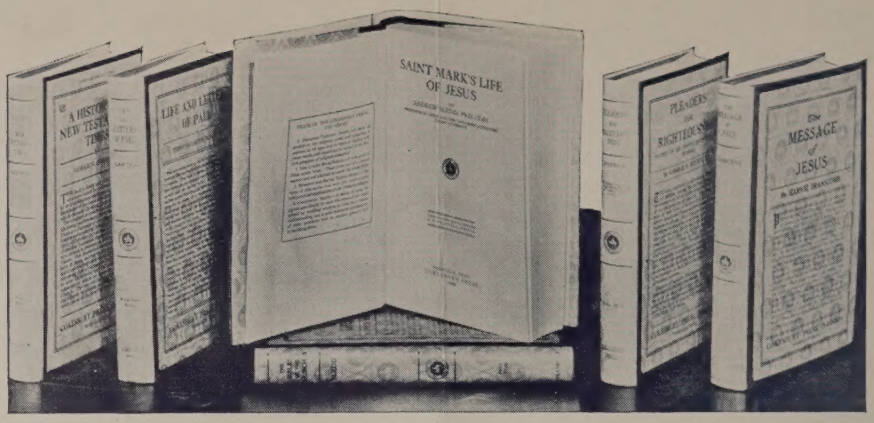
JUNE, 1930

Texts in the field of Religious Education



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HUGH S. MAGILL, *General Secretary*

June, 1930 **Vol. VI. No. 9**

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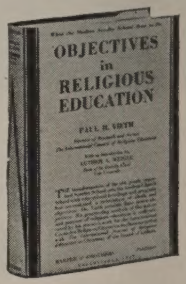

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HARPER & BROTHERS — *Publishers* — NEW YORK

EDITORIAL

"Called to---Teach"

TWO things mark the entrance of any man into the ministry; he feels that he has been called to preach, and then in an impressive ordination service he is set ide to that calling. A local preacher, in one large com- union at least, is ushered into his work by a similar ouble door. A deaconess goes through much the same xperience. And such is well.

But a teacher or officer in the church school?

Usually the matter of a "call" is reversed from the ethod set forth above; the person who is most certain at he could never teach in the world is prevailed upon by hard pressed superintendent to take a class "just to help e out." The new teacher begins his work with as little ss as the church makes over a new coal dealer.

"Usually," we said, or at least often, this is the case, but ot always. A new day is arriving. One large denomina- on is just on the verge of installing in its book of rules nd forms a form for the consecration of a teacher. Next eptember church schools of North America will observe eligious Education Week. One of the prime events in at week is an installation service for teachers and officers. or the significance and practical value of that event we ould put in this word, even this far in advance.

Have We Outgrown the Sunday School?

JUST one hundred and fifty years ago the Sunday school movement was launched. To be sure there were church classes and schools of various sorts earlier, but it was obert Raikes, the Gloucester philanthropist and publisher, ho started the Sunday school and popularized the move- ent which within four years was reaching a quarter of a illion children. During this century and a half it has en the Sunday school that has carried the chief educa- onal responsibility on behalf of the church. It is not in- ppropriate to celebrate the sesqui-centennial of the Sun- ay school movement by unveiling in Queen's Park, oronto, during the International Convention of Religious ducation, June 23-29, a statue of Robert Raikes. The in- uence of the movement which he so vigorously launched as gradually increased until it has become perhaps the ominant concern of the present-day progressive church.

At its beginning the Sunday school was severely criti- zed and even opposed by church leaders. Gradually, owever, it won a recognized place in the church's life and as given its own specific work to do. Of late, however, has again fallen under widespread criticism. It is not usual to hear pastors censure the Sunday school for its visive influence in the church's life and program and for tendency to foster loyalty to itself at the cost of alle- ance to the church. Prominent religious educators, from quite different motives, are frank to admit the total in- adequacy of the Sunday school as such and advocate its abolition to make way for a larger and richer educational program which will be co-extensive with the church's total life. Not many church leaders would insist that the tradi- tional Sunday school is entirely adequate to the Christian educational needs of today.

This means, in the minds of some, that we are witnessing the close of an era in Christian religious education—the Sunday school era. To them, the Sunday school is about to give place to something else. In reality, it is about to merge its life with the church where there will be a larger and richer provision for the function which it has carried through this century and a half.

It is fitting that the sesqui-centennial Convention, which unveils a statue in honor of the man who launched the Sunday school movement, should also announce a slogan which epitomizes an educational renaissance in the church of even greater significance than was the Sunday school. This slogan boldly proposes a new conception of the church itself. It suggests a revolutionary change in the basic meth- od used in the church's program. It implies organizational changes which render obsolete not only the Sunday school but a multitude of other auxiliaries or side issues which have clustered about the church and undertaken to carry part of her work. It calls for a new definition of the church's professional leadership with regard to qualifica- tions and functions.

There is enough in this slogan to occupy the minds and hearts of the thousands gathered for a week of instruction, fellowship, inspiration, and vision at Toronto. There is enough in it to guide the development of a great forward program during the next quadrennium. There is enough in it to bring about a new era in Christian religious educa- tion which by its activities and achievements will justify lifting "the Sunday school era" up into a new and larger enterprise. The Sunday school comes not to the end of the road, but to the gateway to a wider world.

Such is the inner significance of the theme of the Con- vention "Go. . . . Teach!" thus making "Every Church a School in Christian Living."

That Ever-Present Parental Influence

WE WERE trying to guide the thinking of a Sunday school class of boys of the third and fourth years of high school. Having discovered that these boys were keenly interested in their choices of vocations we had decided, with them, to make a study of the problem. The question was put to them, if you were considering any specific vocation, what questions would you ask about? Simultaneously three of the boys answered, "How much money does it pay?" The other boys concurred. The discussion went on, and two other questions were added.

They were: "Do I have the right ability for it?" "What opportunity does it offer for advancement?" Finally, after some waiting, one of the boys rather hesitatingly suggested a fourth question to this effect: "If you go into that vocation, can you do any good?"

It was decided to rate vocations on the basis of these questions, dividing a total of one hundred points among the four questions. All of the boys agreed that the question of money should have the largest number of points. And strange as it may seem for a Sunday school class, these boys decided that the fourth question was of least importance, and, therefore, should have the smallest number of points. Their arguments regarding the fourth question were interesting. They reasoned that when young men start out to get work, they must take just any job they can get; and, anyhow, a person cannot do good until he has become either famous or wealthy. The first job, therefore, is to make a name for one's self, or accumulate money.

Can it be that in our American system of education the highest goal which is set is that of becoming famous or gaining wealth, or is it true that in their homes these boys were having set before them by their parents, consciously or unconsciously, the supreme ideal of making money? In view of their answers, is it not almost certain that the influence exerted upon these boys by their fathers and mothers had been in favor of "getting ahead in the world" rather than in the direction of finding a way in which to render service through whatever vocation might be chosen?

Very commonly, in Sunday school classes, the first question suggested in such cases as that described above would be in reference to opportunities for service, but in just how many cases is that the real motive of young people as they choose their vocations? We do not know, but we cannot help but wonder just what influence is being exerted by parents in the homes of America—the greatest money-gathering nation of the world.

Community Leadership

EFFECTIVE leadership in community enterprises is an art that is not easily acquired. When a leader comes to understand through first hand experience exactly what it is that makes up a community he is likely to make much more rapid progress. A community is not distinct from the smaller groups which comprise it. Yet there are many leaders who make the common error of appealing to the community "in general" instead of following the slower but more certain path of first welding together the interests and ideals of the many groups which exist as smaller communities within the larger whole.

The politician has learned this lesson and we may learn from him if we will discriminate between honest and dishonest political tactics. If he can make an appeal to the interests and loyalties tied up within community groups, such as the labor organizations, he is much more likely to be successful at the election. The appeal of a community committee for the success of a Fourth of July parade and celebration meets with huge success because it is addressed not alone to the citizenry in general, but particularly to patriotic societies. Communities are composed not only of individuals but also of *groups* of individuals.

Just so it is in educational and religious work. Within the community there are smaller educational and religious communities or groups with traditions, loyalties, and ideals that are part and parcel of their very existence. A community religious leader makes a great mistake if he disregards this fact. In working with groups, as with individuals, one must respect and not forget the personality of others, for in a real sense groups have personalities as do individuals. There can be no real community of interest and endeavor except as the unit groups within any community share in common purposes.

God, Have Mercy!

"A single excavation will hold them all, a single ceremony wish well the 140 souls whose passing brought no friend to mourn or claim them."—*From newspaper account of penitentiary fire, Columbus, Ohio*

God, have mercy!

For mercy on these bodies and the twisted souls that called them home, I pray Thee not. Mercy for them Thou hast always had. Long before the sins that brought them to this place; back before their birth when Thou couldst see the inner weakness and the outward evil that would lead to their collapse—even then Thy love enfolded them just as their common grave does now.

For mercy on those who have brought these unclaimed bodies to their last and tragic rest, I pray Thee not. In the tangled course of human events many other men have sinned that these men should tread their moral and physical holocaust. In a careless home, in a machine-made school, in some community that cared for things and forgot its boys, in a social structure whose god is gold, lie the forces that dulled these souls and sloped these brows and charred these pitiful remnants of men. These forces also are in Thy hands and the mercy that they deserve they will receive.

But if within my soul—or within the souls of others like me—there arises a voice of protest against the injustice of our world that makes men like these—and if, for fear of comfort, or security, or gain, we dare not speak,

Then, on us, O God, have mercy!

—P. R. H.

It Speaks for Itself

THE time has come to do it—to take this superb quotation out of the manila folder and put it in an editorial. We have tried to do it every month for the last three or four, but there seemed to be no logical way. It did not seem to fit. The mind could not conjure up some way to dress it so that it would look natural in religious educational company. But each time the quotation went back into the folder, and not into the waste-basket. Tonight it is going into the *Journal*, to speak its own message, for it needs no logic.

An American woman some time ago returned her croix de guerre which she had received from the French government in recognition of her services as a Y. M. C. A. worker. She gives her reason in *The World Tomorrow* when she says:

> "Then, little *croix de guerre*, came the realization that somehow you had initiated me into an exclusive group, and that no more could I feel satisfaction in wearing even the tiny badge hidden under the lapel of my coat. You stood for war, for all the after-effects of hatred, unrest, suffering, separation. Even though given as a reward for courage, you were born of the war itself; you were tied up inextricably with all its cruel, barbarous activities. It is true that you symbolized service and the healing of battered bodies. But why? To send them home? No, to heal them so that they might return again to the hell of the front lines to hurl hand-grenades, to drive bayonets, and to loose fury and hatred. So I knew that you and I would have to part."

The Problem of Cooperation with the Public School

ELSEWHERE in this issue Rev. George L. Cutton discusses the action of the Board of Education of Auburn, New York, in refusing to grant "released me" for weekday religious education. Auburn is not the nly city in which public school officials have declined coperation by making a place in the public school schedule or religious education provided by the churches. Some vo or three states have taken this adverse position on the uestion. It is impossible in such communities to carry on eekday religious education except on after-school time or n Saturdays.

Why this reluctance to enter into cooperative relationips? Here are two institutions, the church and the pubc school, both of which are engaged in education. Both esire the highest good for growing persons; both seek to evelop in boys and girls the highest type of character. he public school well understands that it can make only limited contribution to the development of the highest nd best character. It requires the influence of religion to ring about such an outcome of the educational processes. he best thinkers among public school leaders acknowledge ie need of what the church can do. The problem is to find ie way to make available what the church has to give. t is a situation that calls for cooperation.

The public school official must exercise a measure of aution with regard to principles that may result in conoversy. Unfortunately, religion in the past has all too requently lead to controversy. For this we have the ivided condition of the church to thank. The school man constantly being bombarded with suggestions that if eeded would result in making the public school a partner n almost every undertaking under the sun. It would be a reat surprise to the average citizen if he could know the eady pressure that is being exerted upon the public school uperintendent to allow his schools to become the tools of pecial interests and influences of propaganda. Recent evelations of efforts to use the schools to the commercial dvantage of certain corporations will be recalled. The ublic aspect of the American school has been overlooked t times. It is often hard to realize that it is the school f *all* of the people. Again, the public school is set to do a pecial piece of work that is bound to suffer when widened o include unrelated subjects. With all of this in mind and ome bitter experiences in his memory the public school fficial has come to have a large amount of caution that enerally stands him in good stead in delicate situations.

But it is rather unusual that a public school official ould not welcome a suggestion of cooperation with the hurch in matters of religious education, an enterprise losely related in purpose to what the public school is iming to do. Certain safeguards operate in matters of elationship between church and school that should preent misunderstandings and misgivings. The American Constitution contains the principle of religious freedom. his principle is imbedded in our state constitutions. It as never been abrogated. It will probably never be surendered. It is too precious to be disregarded. By it we ave the doctrine or principle of the separation of church nd state, i. e., the principle that the state will never be ermitted to control the church nor the church control the tate. We have thus a free school and a free church in a free state. The church is thus prohibited from dictating to or coercing the state and the state may not disregard the rights of the church or do anything to hinder it in the discharge of its sacred mission. The state is in part dependent upon the church for raising up the right kind of citizens who shall support the state. The church, in its turn, needs the civil protection which the state may and does guarantee to it in the free exercise of its religious prerogatives. The church and the school are inter-dependent, more so now than ever before, because of the complex nature of modern civilization. That anybody should scent danger in a cooperative relationship is surprising. Even when the events of the long conflict to emancipate the public school from the domination of sectarianism are taken into account, it is hard to see how these should influence present-day thinking against the cooperative relationship.

The current practice in hundreds of communities of providing religious education to the extent of one hour per day "on public school time" has arisen in an endeavor to make it as easy as possible for the state to discharge its responsibility of giving a complete education to the child. At the same time there is provided the opportunity for the church to make its contribution to the child's more abundant life. The school surrenders nothing and the church violates no principle. It is an example of working together in the interest of the nation's greatest resource—the child.

The need of the day is for more cooperation. A larger place in education for religion and a greater opportunity for the church to share the educational processes would be a great blessing to the nation. Instead of being restricted to one hour per week the church needs one hour per day for the adequate religious education of the child. Religion needs to be a daily experience of the child. Daily contact with the pupil is required if the teacher of religion is successfully to interpret in Christian terms the daily experiences of the child and lead him to find God in all the relationships of life. Present arrangements, in point of time, are only a slight improvement over the past. This fact has been wisely anticipated in one state, which has legalized three hours per week of released time.

There is, among public educators, a growing feeling that the school day should be lengthened and that the school year should be extended. New subjects are crowding for recognition and are calling loudly for a place in the curriculum. If religious education is to be anything more than a mere incident in the child's week instead of the daily character building influence that religious educators believe it should be it is time the church asserted itself. Now is the time for the church to declare its faith in Christian education and with Christian love and firmness urge that ample opportunity be given it to demonstrate the possibilities of religion taught in cooperation with the public schools. By "ample opportunity" is meant at least as much time for teaching religion as is now given to any other subject in the curriculum. This will probably call for a re-organization of the public school schedule, a not unreasonable suggestion. It has been shown that this re-organization is practicable and that by the plan one period of daily religious instruction may be provided for each child in the elementary grades, as well as in the high schools. One large community is already preparing to make possible next year daily classes in religion. One or two other communities are agitating in behalf of such a plan. Upon the outcome of these experiments much may depend.

A Fresh Initiation into Life

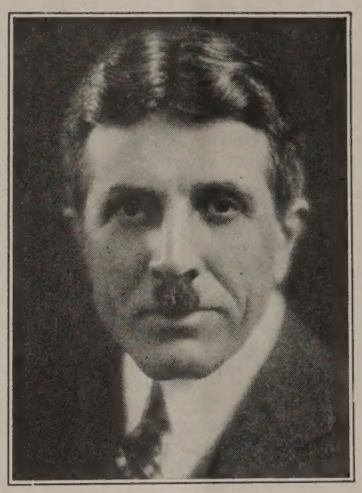
By Lynn Harold Hough

CYNICISM is something the bitter fruit of a misspent life. It ought never to be the heritage of youth. And yet we have fallen upon an age when no end of young people look out upon the world with unkindled eyes. They are in love with caustic denials. They are afraid of proud and happy affirmations. They fight shy of enthusiasms. They are in love with disillusionment. This spectacle of weary and confused youth making its difficult and dolorous way through a make-believe springtime in an unfriendly world is the most astonishing thing upon which the eyes of contemporary men now fall. When in *The Modern Temper* Mr. Joseph Wood Krutch hurls into the face of existence his words of bitter and insulting wrath, the whole caustic disillusionment of contemporary youth has found a voice.

Is there something of a pose about all this? Is there a little of the alert self-consciousness which is going to be taken seriously even if the only way to secure serious consideration is by defying the universe? Is there a bit of hypocrisy on the part of young people who instinctively know that a good many pleasant voices would be terribly rebuked in a world where you were the master of your own acts and not a mere wheel in the system of things? Perhaps there is something of all of these. Yet youth is essentially gallant. Youth is essentially honest. And beneath all make-believe there is a deep and brooding dissatisfaction with a universe which somehow has failed to be friendly, where beauty seems to be fading, and truth seems always disillusioning, and goodness seems a deceptive dream. So dull eyed youths go sadly about unrewarding experiments in confused ways of living in many of our brilliant towns.

Over against this contemporary cynicism of the young stands the straight strong figure of an amazing Young Man. He lives in an obscure province of a decadent empire. Life itself is at the ebb when He comes into the world. Evil things had come forth from their dark hiding places to walk unashamed among the busy ways of men. Falseness, deceit, treachery, and lasciviousness had extorted tribute from a decaying civilization. Yet this young man was alive. He was gloriously and vividly and triumphantly alive. The ugly pallor of indulgence was not in his face. And cynicism was not in his heart. He brought goodness to a world held in the clutches of evil. He brought truth to men who had learned to love falsehood. He brought beauty to a humanity already beginning to bow before the shrine of ugliness. He brought a fresh initiation into life (if we may paraphrase a sentence of Robert Bridges) to a world which was tired of living. Disease gave way to health in His presence. Despair turned to glad and hopeful expectation at His touch. Decadent Greek cities turned from decadence to ways of nobly vital living when the voices of His messengers were heard in their streets. A new world sprung from the decrepit form of the old at His command.

The figure of this clear eyed triumphant young man seems to me to be of tremendous importance to the sad youths from whose eyes the light has gone and whose hearts have lost the secret of high elation. What if He should give a fresh initiation into the life which is life indeed to multitudes of weary eyed and still more weary spirited young people who are heavy hearted because they have no great purpose and hard and dull because they have found no unselfish devotion? After all he is very near to the grim and lonely youths who might find such astonishing transformation of themselves and of the world if once they entered upon the ways of experience with this mighty Young Man as their guide. They have been initiated into dark and heavy disillusionment. Why should they not have a new initiation into life?



Dr. Lynn Harold Hough, pastor of the American Presbyterian Church, Montreal, Canada, is to give the devotional addresses at the International Convention at Toronto on June 24 and 25.

Dr. Hough is a well-known pastor, professor, and author. His close relationship to religious education is indicated by the fact of his service as president of the Religious Education Council of Canada. Drew Theological Seminary counts itself very fortunate in having secured Dr. Hough for a membership on its faculty, beginning next fall. His splendid record of achievement is sufficient indication that the International Convention delegates will be delighted that he is to be on the general Convention program.

Dr. Robertson Dead

DR. J. C. ROBERTSON, one of the secretaries of the Board of Religious Education of the United Church of Canada, passed away at his home in Toronto on Easter Sunday, April 20. His death was a great shock to his friends as he had been in his usual health up to a few days before. He leaves a widow and one son.

In the death of Dr. Robertson, the International Council and its constituent bodies have suffered a great loss. From the beginning of the Council his strong, wise, consecrated personality has exerted an influence which has always been for the best.

Dr. Robertson's quiet dignity and poise, his kindly courtesy, his excellent judgment, and his deep consecration combined to make him a splendid type of Christian gentleman. He was respected, admired, and loved by all.

Answering the Arguments

Of a Board of Education Which Denied a Petition Requesting School Time for Religious Education

By George L. Cutton*

A BOARD of education is not infallible. It is not to be expected that it will make a thorough study of a subject as a court might do. Yet in the large discretionary power granted such a local board in so many states lies the "yes" or "no" answer to the church's attempt to provide religious instruction for many of the children. No community should take its decision as final. Those who have the interests of community and country most at heart should seek to change a negative decision to a positive one, in order that no child may grow up a religious or spiritual illiterate.

On November 7, 1922, the Board of Education of the city of Auburn, New York, denied the petition of the Protestant Ministerial Association for released time for religious instruction in the churches. Again on Tuesday, August 6, 1929, the Board turned down a similar petition by representatives of the Catholic clergy. The Board refused to permit pupils of the elementary grades in the public schools to be excused for a short period each week, one-half hour as a minimum, in order that they might attend religious instruction upon request of their parents or guardians. The arguments of the city authorities should be answered, not only as a factor in the agitation in Auburn, but as a guide to this movement in other communities.

It is the opinion of the Committee on Schools (whose adverse report was adopted) that to grant this petition would be to violate the spirit of the Constitution and establish a link between our public school system and sectarian religious instruction.

The fundamental principle involved is the principle of the separation of Church and State. The purpose of that American principle was to prevent the establishment of a State Church, "Congress shall make no law respecting the establishment of religion." All religious sects were to be equal before the law, "No preference shall be given by law to any Christian sect or mode of worship" (Fundamental Orders of Connecticut, Article 1, Section 4, 1818). The underlying purpose of all constitutional and legislative provisions was to protect the individual and the group in the exercise of religion. Congress was to make no laws "prohibiting the free exercise thereof." The Ohio Constitution (Article 8, Section 3) reads "Religion, morality, and knowledge are acknowledged to be essential to good government and it is the duty of the General Assembly to protect every religious denomination in the peaceable enjoyment of its own mode of worship." The principle of the separation of Church and State was applied to the removal of restrictions on citizenship on account of religion. Clearly, by every constitutional provision that might be quoted the separation principle applies to the control of one institution by the other and does not prevent or preclude the cooperation of Church and State.

In New York State, Article 9, Section 4, prohibits the State from using its credit, property, or money in preference or favor to any religious sect. The whole history of that article and section shows that they were applied to what amounts to a parochial or church school. Section 59 of the Regents Rules so interprets them by defining such a sectarian school in terms of "charter, by-laws, trustees, et cetera." There is nothing in the Constitution to warrant the fear that the spirit of the Constitution is opposed to weekday religious education on school time. The decisions of the highest courts of the State in the Free-Thinkers' Case, 1926–27, were to the effect that the excusing of pupils did not violate the Constitution.

THE Board also argues, "There is danger, furthermore, that this would prove but the beginning of an attempt to use public school authority and machinery to further sectarian aims and religious projects that by common consent should be completely divorced from our school system."

What the Board fears is sectarianism and rightfully says that it has been completely divorced from our free public school system. But it confuses sectarianism with religion. The sectarian is religious, but not all the religious is sectarian. Sectarian from its root meaning is discriminatory (Latin, "*secare*=to cut off"). Where no such condition applies, weekday religious education is not sectarian. It is not sectarian in a homogeneous community where all are agreed on the type of instruction. It is not sectarian when all religious bodies are allowed the same privileges. It is not sectarian when the rights of every minority are protected. It is not sectarian in any upstate community because some Free Thinker in New York City objects to it. Dr. Luther A. Weigle of Yale University in an address in Syracuse, N. Y., March 2, 1929, argued that sectarianism does not mean anything that anybody can object to, "If that is our policy, then our schools are at the mercy of minorities. If a dozen determined atheists in a community successfully object to a certain practice in the public school, then their particular form of sectarianism prevails. We should never protect the rights of a minority by the complete surrender of the rights of a majority. The only way to protect such rights is to make the privileges absolutely equal to all. If Catholics are to have released time, so should the Protestants or the atheists." Dr. Weigle's main point is, again, that the religious, in order to be sectarian, must be discriminatory.

The Board not only confuses the religious and sectarian but evidently doubts that the authority of the public school should be used to further religious projects. In places where children are now excused to attend religious instruction, it is always at request of the parents. School authorities require this. The authority of the public school is exercised to carry out the wishes of the parents. Fundamentally the extension of the State authority for a religious

*Director of Religious Education, Baptist Missionary Convention of New York, Syracuse, New York.

project is in behalf of the institution of the family rather than that of the Church. The decision of the United States Supreme Court in the Oregon Case gives parents the right to determine where their children shall get instruction. New York State by the Free Thinkers' Case gives parents the right to request and expect released time for religious instruction. Whenever, in the discretion of the local board, that request is warranted, the law allows the board to grant it. By so doing, public school authority is legally invoked to see that the requests of the parents are carried out and is used in behalf of the family rather than the church.

The Board notes that, "It is argued (by the petitioners) that such instruction would be a failure unless a part of the time of the instruction coincides with regular school hours" and argues that "in other words, the authority of the school is requested to compel attendance on sectarian religious instruction."

This belief of the petitioners arises from the fact that the public school has so engaged the time, ability, and attention of the children in school subjects and activities that they are practically exhausted for such instruction outside of school engagements and demands. The school curriculum and life includes every human interest except religion. What used to be left to the home or the incidental contacts of life are now incorporated in the school program. Why should not this school program allow for religion? As Dr. Weigle points out, "The exclusion of religion operates as a powerful negative suggestion that religion is a mere extra, a bit of embroidery, and does not count in everyday life." If the public school cannot teach religion, it should at least assume that religion is a vital factor in American life and allow for it as a part of the school system. That means released time.

Nor does the school authority properly extend to the conduct of religious classes, either as to curriculum or discipline. Only in cases of truancy or misuse of the privilege is the school authority to be used, once the child is excused.

The Board argues that "every moment of the pupil's time in school is needed to complete the requirements of the syllabus. To excuse pupils for one-half hour each week would mean the loss of nineteen hours during the school year, a very appreciable time loss."

It is true that the public school demands are many and increasing; but whenever they go too far, public opinion will modify them. Hence the widespread interest in weekday religious education. How is it, however, that other school boards release the children for one hour a week (thirty-eight hours a year) and still manage to meet the requirements of the Regents? How is it that parochial schools give three-quarters of an hour of religious instruction per day (three hours a week or 114 hours a year), and still meet the syllabus requirements? What is more, the demand for weekday religious education comes quite as much from public school leaders as from church leaders. Is it not because our school teachers realize that the giving of religious instruction in connection with school work operates as an advantage to the very ends of public instruction? To quote one supervisor from the neighboring city of Cortland, New York, Miss Edith Tollerton, "You take the children into a religious environment and emphasize the moral values of the public school program."

The Board says, "There is a manifest injustice done to those pupils who do not care to take advantage of religious instruction, either in holding them back in their studies or in dismissing them. To let them continue is to force the religious instruction candidates to fall behind. The interference with the school curriculum is obvious."

It is true that classes ought to be kept together, but in hundreds of places teachers have found that the time spent in drill, review, and extra instruction of those pupils remaining in school was well used to meet the difficult demands of the syllabus. Furthermore, schools are more and more using this time for character education, as in another neighboring city of Lockport, New York.

In its final statement the Board believes "that it would be derelict in its duty to the public if it should sacrifice school time to such projects or use its authority to compel pupils to attend religious classes."

Any board of education is a servant of the community. If it is a matter properly within its jurisdiction, as this is, and if there is a strong public opinion urging such action, as the concurrence of Protestants and Catholics would indicate, is not the board derelict in its duty in thus refusing a large majority of its citizens what is clearly within their rights as parents and members of the State?

Such cooperation between Church and State as requested in the petition is actually in accord with the spirit of our constitutional government. It is establishing a link between secular public instruction and religious instruction that has uniformly operated for the betterment of the community. It is not furthering the control of one institution by the other nor in behalf of sectarianism, properly defined. It is absolutely legal by court decision in nation and state. The only compulsion involved is in behalf of the parents acting through the Church as their agent. To this course of action the law and the courts seem to urge the parents as their right and duty. It is a cooperation to which the increase of crime and the spread of moral delinquency and spiritual illiteracy urge both State and Church.

Committees of Educational Commission Meet

THE COMMITTEES of the Educational Commission of the International Council met in Columbus, Ohio, April 21 to 25 inclusive. There was a very good attendance and marked progress was made by all the different committees, which will report their recommendations to the Educational Commission for further consideration and action. The Committee on Improved Uniform Lessons and the Committee on Group Graded Lessons are developing the lesson topics and outlines for 1933 which will probably be released for printing at the next meeting of the Commission in December.

A feature of the Columbus meeting was a joint meeting of all the committees of the Commission to give special attention to religious education in the town and country field. Brief addresses were given by Dr. Ralph S. Adams and Dr. Malcolm Dana, members of the Interseminary Commission for Training for the Rural Ministry, and of the Committee on Town and Country Life of the Home Missions Council. It was voted to recommend to the Educational Commission that a special committee be formed to give particular attention to the needs of religious education in the town and country field. The members of all the committees of the Commission are deeply interested in this subject and expressed their desire to cooperate in every way possible in helping to promote rural religious education.

A Rare Opportunity for Children's Workers

TO SEE, to hear, to discuss—opportunities for all three types of activities will be afforded at the Conference for Children's Workers to be held in connection with the International Convention of Religious Education in Toronto, June 23-29.

To See

The great Exhibition Hall in Toronto will be occupied by exhibits relating to the work of religious education. One complete alcove of the Hall, representing 5,000 square feet of space, will be devoted to children's work. Here there will be assembled the largest and probably the most complete and challenging exhibit ever brought together in this field. Equipment will be illustrated by set-ups of rooms for various uses in the church school, including a work shop and a children's chapel. Pictures from many sources are being collected for the art gallery, and books from all of the publishing houses have been reviewed to determine the best for exhibit in the library. Children's books will be there, too, from all of the publishers, and sample architectural drawings embodying the most recent developments in church school building plans.

World friendship materials, parents' materials, hymn and song books, samples of work done in many schools by many pupils, and numerous other features of interest will be included in this unique exhibit.

To Hear

A strong program of addresses by speakers known in every part of the continent has been arranged for the first half of morning sessions of the Conference. They will attempt to supply some data on such vital topics as "What Are We Hoping to Accomplish through Religious Education?" a discussion of objectives; "How Can God-Consciousness be Developed in a Machine Age?" a topic of strategic importance; "What is the Task of the Adult Who Leads Children?" a consideration of the importance of the relations between adults and children, both in the home and church, the significance of seemingly unimportant happenings, the essential place of fellowship in worship; "How Can a Church School be Pupil Centered?" a consideration of informal procedures and of the relation of a program of religious education to present-day experiences of the child; "How Can we Secure More Time for Religious Education?" an opportunity for the examination of several plans for expanding the church school program; and "What Is the Responsibility of the Church for the Children of the World?" a climatic topic which should evoke much serious thought on the part of the members of the Conference.

A series of beautiful worship services, to be prepared and led each morning by an outstanding Canadian, will be a feature of the Conference which will have wide significance. Special musical numbers, arranged with the greatest care by Toronto artists, will add to the feeling of one-ness and of Christian fellowship which will pervade the sessions of the Conference. The last session of the Conference will include the adoption of emphases for the program of religious education during the next four years, those points upon which special stress should be laid because of the unusual urgency of the problems involved, and a service of consecration in which the children's leaders of North America pledge themselves anew to their task.

To Discuss

The work of the Conference will be only begun by these speakers of note. Each morning, following the presentations by special speakers, there will be opportunity for discussion in small groups. Each member of the Conference will be

(*Continued on page 48*)

Only parents who have passed through a similar valley can appreciate quite what it meant when little five-year-old Jack, beloved son of Mr. and Mrs. Walter B. Cowan of Toronto, went home to be with the Heavenly Father. Love spontaneously seeks expression at such times in some fitting memorial which will bear witness to its sense of loss and yet will treasure precious memories for all the years to come. It was a beautiful memorial which these Christian parents conceived for little Jack.

The lad had been a member of the Beginners' Department in Erskine United Church. That department was being provided with a room in the new building about to be erected. Mr. and Mrs. Cowan, as a memorial to little Jack and in loving gratitude to the church for all it had meant to him and to them, completely furnished and equipped the new Beginners' Department room. The memorial tablet which may be seen on the wall reads

In Memory of Jack Cowan
Dearly Beloved Son of Walter B. and Jean Cowan,
Born September 23, 1922; Died August 31, 1927.
"Safe in the Arms of Jesus."

The room is all that could be desired. The color scheme is blue and ivory. A large rug, tables, chairs, pictures, piano, curtains, window boxes full of bright flowers, make this room "a place beautiful" to which on Sunday some sixty or seventy little children make their joyful way.

But these good Christian people have not been satisfied with this gift of material things merely. Each Sunday during a part of the church school program, Mrs. Cowan is responsible for the care of the little children who come into this attractive and home-like room where they learn to live the Christian life in these happy surroundings. Truly this is a memorial of the rarest beauty.

Children's workers at the International Council Convention, which meets in Toronto next June, will have the privilege of holding some of their sessions in this delightful room and in others of the excellent building of the Erskine United Church.

When a School is Not a School

By Erwin L. Shaver

Secretary of Leadership Training, Congregational Education Society, Boston, Massachusetts

MOST of us have heard many times the old conundrum: Question, "When is a school not a school?" Answer, "When it is a *Sunday* school." In spite of the fact that there is much of sarcasm in the reply as it is usually voiced, there is also food for thought. I wish to apply this old saw, not to the Sunday school, but rather to its younger sister, the *vacation church school.* "When is a school not a school?" you ask. And I answer joyfully, with conviction and with a deeper meaning which I would like to unfold, "When it is a vacation school."

Many facts contribute evidence that the vacation church school is different; different not only from the public school with which we are familiar, but also from the Sunday school. To begin with, its very name indicates a major difference. It is held during vacation, between the periods customarily devoted to the hard work of study. Perhaps for this reason, our first vacation church schools were forced to establish a freer program to secure attendance. But now that the earlier experiences with this agency have given us deeper insights into religious education, we realize that the pioneers in the movement builded better than they knew.

The vacation church school makes large provision for the play emphasis, both directly and indirectly. Practically every such school is planned with a segment of its time schedule given over to supervised recreation and games. But even beyond this provision, the play spirit—the spirit of freedom to do the things one likes to do—pervades the entire curriculum. Here again, honesty demands that we admit the motive of securing attendance, although this is by no means the whole story.

The fact that the school is held during the summer months and the nature of the activities carried on have brought it about that in a large percentage of vacation schools there are out-of-doors activities, such as visits and excursions, picnics, field days, worship services, dramatizations, and the like. All such enterprises have taken religion out of the classroom and carried it into life itself; and thereby religion has been the gainer.

The curriculum of the vacation church school, both in theory and practice, goes further in the direction of actually teaching through guided experience than does either the Sunday school or the weekday school of religion. One needs only to examine the daily program of almost any vacation school to see the countless kinds of things which are taking place—things our forefathers would have scarcely dreamed of as having anything to do with religion. Our colleges, our high schools, and even our grammar schools are struggling with the problem of integrating curricular and extra-curricular activities, the latter having grown up as appendages and only recently having been discovered to have educational values of their own. But, for the most part, vacation schools from the very beginning furnished an outlet for creative living in which every activity is permeated with religious ideals.

As a final indication of the distinctiveness of the vacation school we may note the fact of a larger freedom of choice in the matter of enrolment. Only a part of the children of church families attend; on the other hand, it attracts a large number from non-church families. Those who come the opening day and who for the most part stay through to the very end, come because they like to do so.

Let us mark, therefore, these points of uniqueness which set the vacation school apart from most other scholastic agencies, both secular and religious—its vacation spirit, its play emphasis, its out-of-doors appeal, its variety of curricular activities, and its freedom of election. All of these characteristics and others we might enumerate suggest that, in our usual connotation of the term "school," the agency in which we are at present interested is not a school.

I have said that I would like to unfold a deeper meaning in this thought, and it is for this reason that I have first pointed out these marks of difference. The very fact that these are not the marks of a "school" as we have been accustomed to think of it suggests that deeper and richer meaning for true education which we have in mind. For there were many things about the older type of school which hindered the highest kind of growth. The school of the past stressed external discipline; it delighted in the regimentation of pupils; it made work of study; it focussed the attention of the day upon the recitations and the anxieties of the week or month upon the outcome of the examination. "Lessons" were omnipresent. "Learning" was the thing! In fact, the sum and substance of the matter is this: There has been too much "school" in schools, both those for general education and those for Christian education. The newer concept of education does not seek to focus the attention of the child upon learning for learning's sake; it seeks to have lessons come unconsciously as by-products. And so I say with conviction, that a school is not a school, in the very best and most modern meaning of the term, when it is too much a "school."

I should like to contrast the usual type of school with the kind of school which a vacation school has every chance of becoming. Ordinarily, the aim of a school is stated as "to teach" or "to learn." While doubtless there come times and places in life where these objectives are real and normal, the average child does not naturally take to learning merely for learning's sake. This is a point of view which comes only with maturity and experience. Lessons and learning are abstractions which we grown-ups use as media of conversation, because they have come to represent certain values to us. But children are interested in living; in action. We, therefore, need a "function-centered" religious education to which to subordinate the "content-

A vacation church school, if it answers the challenge of opportunity, must be a school of the Christian life at the cross-roads of humanity's highways.

centered," and the "pupil-centered" types of yesterday and today. Instead of putting the aim of learning foremost, we should guide the pupil in the aim which is already present in his consciousness and purpose, that of living most efficiently. A school is not a school in the highest sense of the term, if it is too much a "learning" institution to the exclusion of active participation in the business of everyday life. The vacation church school is well adapted to this latter objective.

A further characterization of the older type school reveals much talk about "preparing for life." All the years of childhood are to be passed in getting ready. They are but vestibules into the great building which he will someday enter—endless vestibules with little of reality or similarity to the rooms he will occupy later for purposes of business, or leisure, or government, or religious growth. There is little wonder that he is disinterested, impatient, or even rebellious at the delay which puts a fence between him and real life. The new concept of the word "school," which so greatly enriches it, makes it include present participation in the things that count. Coe speaks of the center of the curriculum being found in the "unfinished tasks" of the building of the Kingdom of God. What a difference between being tied to books and just talking about how one is going to live when one grows up, and a chance really to do something now—actually to contribute one's mite, even as a child or a youth, to bringing in world peace, or to abolishing disease or accidents from automobiles, or to practicing inter-racial friendliness, or to fighting for temperance, or to congratulating heroes who are real pioneers for righteousness! These "unfinished tasks" are the best kind of curriculum material for the wide-awake vacation school, for they give an outlet for the divinely implanted instincts of physical, mental, and emotional activity, which shrivel up when a school, trying too hard to be a "school," postpones practical participation in life.

When a school too strongly emphasizes its scholastic nature, it withdraws from the life of society, not only in the sense of postponement of living, as we have indicated, but in the kind of environment which it furnishes for growth. The monks of the middle ages who tried to save their souls by fleeing from worldly ways, have their counterparts today both in the ranks of general and of religious educators, who seek to exclude from the curriculum the "forked-road" problems of individual and social living. There are plenty of Christian parents and teachers who would be very much pleased to have their children learn the choice passages from the Bible and the essential facts regarding the lives of the biblical characters; but they will have no commerce with the bitter problems of strikes, of starving Chinese, of Filipino yearnings for self-rule, or of militarism. These are "of the world" and do not belong in a curriculum of religion! But we cannot thus flee from the world into our churches. Jesus bids us be "in the world," yet not "of the world." This is the great paradox which must be met by every Christian. A vacation church school, if it answers the challenge of opportunity, must frankly face these issues. Instead of being a monastic school, it must be a school of the Christian life at the crossroads of humanity's highways.

When a school is too emphatically imbued with the "school" complex, its activities consist largely in studying

(*Continued on page 48*)

President of Convention Will Give Opening Address

MR. RUSSELL COLGATE, President of the International Convention, will deliver the opening address on Monday evening, June 23. The members of the Colgate family are known internationally in business circles and even better known for their generous support of educational and religious institutions. Mr. Russell Colgate has for years been a loyal friend and supporter of the International Council of Religious Education. He is a fine example of the Christian layman who places the highest estimate on spiritual values, and gives liberally of his time, thought, and personal efforts for the advancement of Christian education.

Dr. Pearce to Give Closing Convention Address

FOR more than forty years Dr. W. C. Pearce has been a leading figure in the organized Sunday school work of North America. Beginning with the Illinois Sunday School Association, he has served successively in the International Sunday School Association, the World's Sunday School Association, and finally as General Secretary of one of the outstanding examples of cooperative religious education under the council plan, the Southern California Council of Religious Education.

It is in recognition of his rich experience and outstanding platform ability that the Program Committee has given to Dr. Pearce this honored position on the Toronto program—that of delivering the closing message of the Convention on Sunday evening, June 29. Thousands of Dr. Pearce's friends will eagerly await his message.

King's Chaplain to Address Convention

DR. CHARLES E. RAVEN, Canon of Liverpool and Chaplain to His Majesty the King of England, also a distinguished writer and lecturer, has been secured as one of the chief speakers of the International Convention of Religious Education in Toronto, June 23-29.

A most significant book, *Christ and Modern Education,* has recently come from the pen of Canon Raven, indicating his thorough mastery in this field. The book grew out of the participation of its distinguished author in the International Missionary Council in Jerusalem in May, 1928. It takes the position that Jesus in his own example and method sets the standards for education and calls upon the church to follow his example. Canon Raven's contribution to the Convention program promises, therefore, to be one of its mountain peaks.

Weekday Church Schools for Chicago

By LUCILE DESJARDINS*

THIS past summer a significant challenge was presented to the Protestant churches of Chicago when the Chicago Board of Education for the first time in its history granted "released time" for religious instruction to public school children. The public schools affected by this action are the Agassiz, the Robert Morris and the Hawthorne schools on the North Side. The grades from which boys and girls have permission to be released are the sixth, seventh, and eighth. The responsible organization operating the weekday church schools which these pupils attend is the Lake View Council of Religious Education, composed of pastors and representative laymen of about fifteen cooperating churches of the north central district of Chicago.

This has not been the only attempt in the direction of "released time" for religious instruction for the public school children of Chicago. Leading religious educators of the city have been interested in securing such an opportunity for several years but each time the proposal has met with rejection by the Board of Education.

In the meanwhile the widespread interest in character education in the public schools has been felt increasingly in Chicago also. Mr. Bogan, the present Superintendent of Schools has shown his keen interest in these attempts to introduce character education into the public school curriculum by appointing a special commission of sixty-five to act as his advisers in the matter of character education.

The Chicago Council of Religious Education has been vitally interested in the attempts to secure "released time." In fact, it was largely through the strategic efforts of such men as Dr. W. C. Bower, Chairman, and Mr. Emerson O. Bradshaw, Acting Secretary of the Chicago Council, cooperating with the representatives of the local council that permission was finally secured.

The movement for weekday church schools in the Lake View district was started several years ago when Mr. Goodell, director of religious education at the Wellington Avenue Congregational Church, sought released time for about fifteen of his own church school pupils from three public schools near the church. In his contacts with the principals of these schools he discovered they were agreeably disposed toward some plan for providing within school time some opportunity for religious instruction.

Stimulated by this initial effort on the part of one individual, meetings were held at which five pastors of the community expressed their interest in some plan by which each pastor might take the members of his own church school from the public school for religious instruction. This plan, however, was discouraged by leaders who were familiar with the weekday church school movement in their own communities. Such leaders as Rev. J. B. McKendry of the Oak Park system pointed out some of the difficulties connected with this denominational type of school. The result was that a larger cooperative plan for the school was adopted.

The original plan was that pupils should be drawn from one public school only, the Agassiz school, and that the class should not exceed forty members. This plan was soon enlarged, however, to admit three schools.

Representatives of the cooperating churches, constituting the Lake View Council, with the help of Mr. Myron C. Settle, Director of Vacation and Weekday Schools of the International Council of Religious Education, and Mr. E. O. Bradshaw of the Chicago Council of Religious Education, formulated a petition and a set of specifications for the schools which they proposed to set up. This was presented to the Board of Education in August, 1929 and was favorably passed on by that body. Excerpts from this document are quoted below:

The undersigned, representing a group of citizens and patrons of the public schools in the Lake View district, petition the Board of Education on behalf of twelve cooperating churches for the release of their children in the sixth and seventh grades for religious instruction; this instruction will be given in a cooperative school of religion to be organized and maintained cooperatively by these churches.

Following this introductory statement there were enumerated a list of important considerations which the committee felt constituted strong reasons for granting the petition. They were as follows:

1. Complete education should include religion as an element.
2. Religion should be included on a par with other subjects.
3. The church should assume the responsibility for religious education in order that the principle of the separation of Church and State be kept inviolate.
4. "Released time" is the most widely accepted plan for accomplishing this.
5. "After school" time is not the best time for religious instruction.
6. Not more than one child in four under eighteen years of age in the United States is receiving any religious instruction.
7. The plan proposed here is in operation in more than three thousand communities in the United States.

The following proposal was submitted:

The responsible organization making this proposal is the Lake View Council of Religious Education, composed of the pastor and one lay member from each of the twelve cooperating churches.

It is proposed that pupils be drawn from the sixth and seventh grades of the Agassiz, Morris, and Hawthorne schools, for class sessions to be held in two of the churches in close proximity to these schools.

One hour of the public school time is asked for at a period of the day to be arranged with the local school principal.

Pupils are to be admitted to these classes only upon written request from their parents and a careful check is to be kept upon the pupils' attendance at these classes.

Teachers of high Christian character are to be secured with educational qualifications commensurate with those of public school teachers.

Instruction is to be given in worship and definite Bible knowledge, supplementing the character training given by the public school. It is understood that there will be no sectarian doctrines emphasized.

Responsibility for the conduct and maintenance of these schools is to rest in no way upon the public school authorities. The Council, however, guarantees that the equipment, teaching procedure, and preparation of teachers will be acceptable to the public school authorities.

Instruction will extend over a period of thirty-six weeks, beginning approximately September sixteenth and ending June fifteenth, 1930.

The interdenominational organization sponsoring these community schools will be supervised by the Chicago Council of Religious Education of which Dr. W. C. Bower, Professor of Religious Education in the University of Chicago, is chairman and which represents seventeen denominations of this city.

The committee respectfully commends this proposal to the favorable consideration of the Board of Education.

*Director of Schools, Lake View Council of Religious Education, Chicago, Illinois.

When permission was finally granted for "released time" it was distinctly understood that the schools should be organized and projected upon an experimental basis for a period of two years. This period of time was allowed by the Board of Education for the churches sponsoring the project to demonstrate the possibilities of weekday work in cooperation with the public schools of such a great city system as that of Chicago. At the end of this two years' probationary period, if the experiment proves a success, it is understood that other groups of churches wishing the same privilege for their boys and girls may present, through the Chicago Council, their petition to the Board of Education.

The following statement from the committee on weekday church schools of the Chicago Council of Religious Education makes their position clear in this matter:

The Council has transmitted the Lake View petition as a request to undertake an experiment in weekday religious education in a local community. It is this experimental character of the Lake View enterprise that gives to it its far-reaching significance for religious education in the Chicago area. If this experiment works out satisfactorily to the Superintendent of Public Schools and to the community involved, the Council will feel itself justified in transmitting other similar petitions from Protestant groups in other local communities which feel a need for such an experiment and are equipped to carry it forward on a sound educational basis. The Council thinks it to be a sounder procedure to regard any attempts in this direction for the present as local experiments rather than to adopt a wholesale and city-wide program of weekday religious education.

It is understood by the Superintendent of Public Schools and the Council that if other cooperating groups of Protestant churches in local communities should wish to undertake a similar experiment, they will present their request through the Council, or their request, if made direct, will be referred to the Council for review and recommendation.

It is distinctly understood that these schools are for the Protestant children of the community. No attempt is made to proselyte Catholic and Jewish children. Before the schools were set up conferences were held with the official heads of Roman Catholic and Jewish education in Chicago so that these bodies might be thoroughly cognizant of the plans for these weekday church schools. The Council has expressed itself as being very happy if either of these religious bodies should undertake a similar type of school for the boys and girls of their respective constituencies.

The three schools operating under the Lake View Council of Religious Education were opened two weeks after public school started in September, 1929. Classes have been held regularly on Monday, Wednesday, and Friday afternoons, from 2:15 to 3:15, at the Wesley Methodist Episcopal Church, the Trinity Lutheran Parish House, and the Messiah Lutheran Church. The initial enrolment was eighty pupils. This enrolment has steadily increased until at the present time it stands at 175. The pupils in the classes are drawn from thirty-six different churches and from twenty different denominations. There is included in this number also a large proportion of unchurched children.

A splendid spirit of enthusiasm and interest appears to pervade the classes. Boys and girls express themselves as enjoying the work, and are continually persuading their classmates to join.

While there are many respects in which the schools' program may be improved yet the progress has been encouraging. Unchurched boys and girls are finding their way into the different churches of the community. Every effort is being made to relate the school in a very close way with the churches of the community. The pastors are taking a wholesome interest giving of their time and energy and influence visiting the classes and entering into its program.

Under the able leadership of Rev. Dore N. Ester, the president of the Lake View Council, the spirit of cooperation has been growing. In some of the local churches the idea needed to be sold. But already some of these churches which were at first rather skeptical are beginning to see its possibilities and are adding their support to the movement.

It is to be hoped that in the near future the Protestant forces of Chicago shall come to such a keen realization of the strategic importance of such a cooperative movement for the Christian nurture of the boys and girls of this city that weekday church schools will be established in many centers in this metropolis.

I Will Be There

Sunday school work and the whole program of religious education are a controlling interest in my life.

I am a reader of the International Journal. Hence, I have been reading for a year and a half of the plans for the next International Convention of Religious Education. I have caught the significance of the last century and a half since Robert Raikes founded the Sunday school movement. I have had my mind projected out into the future in the thought that this Convention will be the starting point for a new religious education program.

I know that at the Convention I can hear the addresses of prophetic leaders, join in creative discussion groups, have a share in deciding what the goals for the next quadrennium are to be, and be one of the first to bring them back to my own church and community. In short I will widen my horizon and always thereafter I will live in a larger world than ever before.

I know that in the future men will look back upon this Convention as marking a new epoch in the educational work of the church. I am determined that no personal sacrifice or no cost of re-arranging less important plans will prevent me from sharing in it.

Therefore, I will be there.

Supervision of the Rural Church

By Marie Marvel*

IT IS not the lack of talent and capacity which threatens the church in any community," declares one of our foremost rural leaders. "The factors which threaten it are a lack of vision to see possible achievements if talent is aroused and lack of a plan and program of training whereby this talent can be made effective. . . . Outside workers cannot be imported in sufficient numbers to solve any community problem. . . . The improvement of the community can come only by development from within itself."

Let us heed these statements. Rural people are not asking that experts be sent to solve their problems but rather that they should be given expert guidance in solving their own problems. What clearer call could we find for a supervisory program? Effective supervision is essentially cooperative. Doubtless this very fact of cooperative endeavor is the basis of the gradual improvement and note of permanency that seems to exist in rural fields where a carefully planned program of supervision in religious education is being carried out.

The aims of the religious educational supervisor vary little whether he is in the city or in the rural field. Unless such a supervisor is definitely contributing to the development of an educational point of view and an educational procedure in the churches he is not worthy of the name. Many and varied are the programs of supervision operating in rural churches but gleanings from the most successful fields indicate that the chief benefits of supervision to the rural church school lie in the following directions.

Secures General Improvement in Leadership

Who has not had the measuring fever when a child? We have yet to see the child who does not exhibit a keen interest in measuring his height and his weight. Would that the individual who attains his physical growth might be encouraged in an equal interest in measuring his achievements in the realm of daily living, and for our purposes, in the realm of leadership. This is not such an impossible wish as it may seem at first, for there is a growing interest among teachers, through the encouragement of supervisory programs, in improving themselves.

A carefully planned supervisory program will be concerned almost wholly with the improvement of leadership. Improvements made over the heads or without the sanction and understanding of local leadership are usually of no permanent value.

Some of the most successful means of effecting improvement among rural leaders are: personal interviews; local workers conferences; institutes; directed reading; monthly bulletins or letters; visitation; supervised teaching; and summer schools.

First of all one must create a desire for training and improvement. Many programs of training have been doomed to failure in rural districts because adequate personal preparation was not made before the establishment of formal classes and training schools. It may be necessary to go out and "highway and hedge them," as the small boy expressed it when he was trying to paraphrase the old biblical story. Many private and personal interviews may have to transpire in the highways and hedges before effective group training may be realized.

The wise supervisor, whether he be a professional or a volunteer worker, will covet invitations to counsel with local workers' conferences rather than bid for opportunities to "say a few words" before each local school or even in preference to speaking engagements at district conventions. It is in the privacy of the upper room that working ideals are born and if the counselor is at hand to suggest practical means of realizing them rapid gains may be made. The Master's method of personal concern and treatment has almost been forgotten in this overorganized age.

*Director of Religious Education, Town and Country Churches, Northern District, Methodist Episcopal Church, Chicago, Illinois.

Institute programs built to consider personal problems of individual schools are becoming popular. Why encourage discussion method in the individual class if we do not practice such method in teaching leaders? The old lecture type of convention should be replaced by the discussion, problem-solving type of institute. The self-initiative for improvement that arises in the individual as he sees his problem interpreted by group discussion is far more effective than any preachments delivered by a speaker. Caution must be exercised to obtain experienced and skilled leaders in discussion, or there is danger that the discussion will lapse into a "talk fest" with little purpose or outcome.

The plan of improving teachers through directed reading has been promoted in some regions with good results. However, the system has been abused all too often by those who are eager to report the number of books read rather than content digested. A safeguard against such superficial reading may be maintained by supervisory officers conducting reading circle groups composed of representatives from several churches or by holding book review nights in local churches.

Supervisors who are compelled to minister to large numbers of teachers have found that monthly letters or bulletins provide an excellent means of contact with the field with resultant improvement of teachers. The mere fact of keeping before the teachers an expectancy of progress in their work serves as a valuable stimulus toward the achievement of that goal.

Visitation of church school workers for the purpose of observation serves as a simple means for introducing criteria for evaluation of their own work. Perhaps the best results are realized from these observation trips when a supervisor helps a local group make a previous study of things to be observed, checking their own teaching by the same chart before the visit. This will usually result in a more tolerant and fair evaluation of the teaching observed in the neighboring school. A thorough discussion of things observed, with a second evaluation of the local work after the visitation, does much to help the teacher gain an objective attitude toward her teaching and herself.

Supervised teaching offers splendid opportunity for direct improvement of amateur teachers. Successful projects in this method of supervision have arisen naturally in vacation church schools. In this new setting where procedure is new to the teacher she leans heavily upon the advice of a supervisor. Direct assistance in formulation of aims, building of lesson plans, and checking results is worth far more to the amateur teacher than hours of theoretical study on the same problems.

The summer school movement has been gaining gradual interest among rural groups as supervisory officers have given personal encouragement to local leaders to venture forth on this high road for self-improvement. It is strange indeed how few people launch upon a new endeavor without encouragement from some friend.

Clarifies Objectives for the Selection and Organization of Materials

The haphazard selection of materials by inexperienced church school workers has been responsible for much inefficiency. The error usually arises from a lack of clearly defined objectives. Descriptive lists of the best instructional material may be sent to local church school workers by supervisory officers again and again but until objectives are clearly appreciated even the most superior materials may be utilized to negative ends. The critical demands in selection of material from even an untrained group that has gained an understanding of objectives underlying teaching, bears out this observation.

There has been too little experimental testing of materials in the rural field. Curriculum committees receive much criticism and perhaps justly so from rural pastors and teachers but until more fields are willing to cooperate with lesson writers and spend time in thorough experimental work in the testing of materials it seems unsportsmanlike to complain.

Improves Physical Conditions

Whether it be brought about through an organized undertaking to study conditions in church schools through the medium of *Standard B* or through tactful observations and suggestions of a visiting supervisor, each local group should face the physical conditions of the learning process: namely, housing and the administrative management of pupils. "We have never done that before," is perhaps the greatest drawback to these improvements, yet no supervisory program is complete until proper setting for the teaching process is secured.

The supervisor who is at hand when building programs are being considered may, by expert advice, effect conditions that will secure invaluable assets for religious education for many years to come. The encouragement of teachers to utilize to the very best advantage the present equipment has been the means of touching the purse strings of many dubious churchmen.

One of the most persistently stubborn problems that supervisors and local people face in the rural field is that of adequate and wise grouping of pupils. We may *know* that it is unwise to group nursery, kindergarten, and primary children together yet when there may be only two from each age group in the community what is the practical solution to the difficulty? A supervisor's advice is constantly sought concerning such adjustments. In fact adjustments and adaptations become so much the practice and concern of small schools that they find it difficult to evaluate their situation by commonly accepted standards and at the same time they are likely to fail to set up any standards against which they may check their own school.

Failure in a thorough knowledge of the constituency for various classes may not be as common a fault in the rural field as in the city, yet it appears often enough to demand thoughtful consideration in a supervisory program. Elaborate surveys may be the advisable procedure for some communities, informal ones for others. Enrolment, follow-up of absentees, records and reports, are all routine jobs that need to be made significant to the average worker.

And finally, teachers must be captivated with genuine enthusiasm for their task if the most effective results are to be realized from their labors. The contagious influence of a supervisor who enkindles and shares the highest aspirations with her co-workers and who throws herself with joyous abandon into the fulfillment of these high purposes cannot be estimated. An enthusiasm born of a deep spiritual insight and faith brings conviction, purpose, and steadiness in endeavor that is bound to triumph.

The Chicago Religious Drama Tournament

By Lydia Glover Deseo*

ON FEBRUARY 10 the first city-wide Religious Drama Tournament ever held in the city of Chicago came to a successful culmination, the finals being held at the Goodman theatre before a large and appreciative audience. It is believed by all concerned that the conclusion of this event marks the beginning of Chicago's concentrated effort to bring about a better type of dramatic activity in the churches.

Not until 1929 did the Committee on Drama of the Chicago Council of Religious Education feel that the time had arrived when it would be possible to organize the city's forces for such a project as a Religious Drama Tournament, but last spring the committee met with a larger body of dramatic directors, instructors, and other specialists in the field to consider the launching of this enterprise. Before deciding to put on the tournament such questions as these had to be disposed of. Would the holding of a tournament be the best method of discovering dramatic ability and creating an appreciation for and an interest in this high type of drama? Is competition a desirable element in an educational project?

It was finally agreed that a tournament—the word "contest" was studiously avoided—was decidedly the most effective way of arousing interest; that without some sort of an incentive it would undoubtedly be difficult to accomplish the purposes of such an undertaking; and that any possible objectionable elements could be avoided if all plans were carefully made and carried out.

As the first step in the process of organization, a statement was drawn up, mimeographed, and sent to all the pastors, directors of religious education, and dramatic leaders in the city and vicinity, stating the aims and the plan for the tournament, as follows:

"The object of the tournament is to stimulate interest in religious drama, to encourage its use in the educational and worship activities of the churches, and to establish a worthy standard for its guidance." It was the earnest hope of the committee and the other leaders that the tournament might prove to be a real worship experience to all who participated in it and that it might afford a valuable opportunity for community and interdenominational cooperation.

Prospective leaders from the various sections of the city and suburbs were called together for a meeting in May. From this group were selected regional chairmen. The result of this organization was the bringing together of eight districts, comprising twenty-nine groups and denominations, for the tournament, which was considered sufficient for this initial undertaking.

A list of plays was selected by the Central Committee and released at an all-day meeting held in October from which the groups made their selections bearing in mind their abilities and limitations. This list consisted of twenty-nine one-act plays, ranging in difficulty from "The Child Moses" by Leamon, to "The Terrible Meek" by Charles Rann Kennedy. The list included biblical plays, Christmas and Easter subjects, symbolic and morality plays, and those which are, in a broad sense, religious, dealing with ethical struggles.

Rehearsals commenced. A very few groups employed trained directors. In the majority of instances the director was the minister of the church, a local leader interested in dramatics, or one of the young people of the group. The work was strictly amateur, although, of course, a few of the players had the advantage of a few years' experience.

All matters pertaining to organization were cleared through the regional directors, who kept in touch with the Central Committee, giving it such information as the names of the plays which had been chosen for production in their district, the dates on which these local presentations were to take place, and so forth.

The local tournaments in the various districts opened December 23 and progressed through February 1. Groups were encouraged to present their plays at the other churches in the community, thus making for good fellowship and affording an opportunity for a larger number of people to see other plays than their own. Twenty-two groups presented their play more than once, one group giving six presentations. A total of seventy-four productions were given in connection with the tournament. Royalties on the plays were prorated among the groups, which seemed a fair distribution of the financial responsibility.

In January the eight districts held their local finals. The judges in the district tournaments were selected by the local committees, representing the dramatic, educational and religious interests of the community.

The results of the district finals were immediately reported to the Central Committee. On February 2 the semi-finals were held at the Francis Parker School, the winning

SCENE FROM "THE TERRIBLE MEEK," PRESENTED BY THE FIRST CONGREGATIONAL CHURCH, OAK PARK, ILLINOIS

*Chairman, Committee on Drama, Chicago Council of Religious Education.

group from each district representing its district on the program here. Four plays, out of the eight presented in these semi-finals, were selected by the judges to be put on at the Goodman theatre on February 10.

It seemed quite fitting that the religious drama should make her initial bow in Chicago behind the footlights of the Goodman stage. The Kenneth Sawyer Goodman Theatre, during the five years of its existence, has held persistently and with growing conviction to its ideals of presenting to the public the highest type of drama.

The difficulty in judging fairly and wisely, which always besets a committee of judges on such an occasion, was keenly felt by those selected to make the decisions on this evening. The award, in the form of a very carefully selected drama library, which was presented by Professor Fred Eastman, of the Chicago Theological Seminary, was given to the Pilgrim Players, of First Congregational Church, Evanston, who presented "The Valiant." "The Terrible Meek," put on by the First Congregational Church of Oak Park, held second place.

Now that the smoke of battle, or to be more accurate, the odor of grease paint, has died away, we ask ourselves whether the aims of the tournament were accomplished. What were the beneficial results of the tournament? What were some of its weak points?

Certain it is that the aims, as outlined in the beginning, were, in general, accomplished. A surprising amount of interest in the religious drama has been stimulated. Almost every day word comes of some groups who did not participate in the project this year, but who are determined to enter next year.

Many groups who heretofore have not engaged in dramatic work have come to see the possibilities afforded by using the play in the educational and worship program of the church. The educational approach was very evident throughout the whole project. It would be safe to say that nearly half of the plays were directed with a knowledge of the educational value as well as an appreciation of artistic standards.

There were weak points in the tournament, to be sure, most of them in matters of organization. It is seen that more time must be allowed for the project next year. Indeed, the committee is already laying its plans for the second tournament. We have noted how much depends upon the regional directors. Upon them hinges the success or failure of the entire undertaking up to the final presentations at the close of the tournament. There must be more frequent contact between the local groups and the Central Committee. The judges must be selected long enough in advance to insure their understanding of the project. It would be more fair to give equal awards to the four groups selected to present their plays at the finals than to narrow the selection down to just one group. To permit the groups to select their own plays, subject to the approval of the Central Committee, would undoubtedly result in the discovery of much worthwhile material.

Besides realizing the specific objectives of the tournament two other results, one of them entirely unanticipated, have made it very worth while. One is the bringing together of the various denominations, communities, and individuals of the city in this activity; the other is the contact of the people of the church with the Goodman theatre, which will undoubtedly go far toward breaking down that wall of prejudice and misunderstanding which has existed so long between the church and the theatre.

The American Standard Bible Committee

THE FIRST meeting of the American Standard Bible Committee of the International Council of Religious Education was held in New York City on April 15. Every member of the Committee was present with the exception of one member, who is abroad. This Committee is the successor of the American Revision Committee which prepared the text for the American Standard Edition of the Revised Bible, first published in 1901.

In 1929, Thomas Nelson & Sons, publishers of the American Standard Bible, transferred their copyright to the International Council of Religious Education on certain conditions stated in the agreement, and the Council secured a renewal of the copyright for a period of twenty-eight years.

The American Standard Bible Committee, made up of foremost biblical scholars in America, was appointed by the International Council to have charge of the further revision of the text of the American Standard Bible. By agreement, no revision will be announced before 1934 in order that the Committee may consider the whole subject in the light of new discoveries made in the field of biblical research.

Standing (left to right): Dr. J. A. Montgomery, Philadelphia Divinity School; Dr. James Hardy Ropes, Harvard Theological School; Dr. F. C. Eiselen, Garrett Biblical Institute; Dr. Hugh S. Magill, General Secretary, International Council, *Ex Officio*; Dr. William P. Armstrong, Princeton Theological Seminary; Dr. Andrew Sledd, Emory University, Atlanta; Dr. Edgar J. Goodspeed, The University of Chicago.

Seated (left to right): Dr. A. T. Robertson, Southern Baptist Theological Seminary; Dr. H. J. Cadbury, Bryn Mawr College; Dr. Robert M. Hopkins, Chairman, International Council, *Ex Officio;* Dr. John R. Sampey, Southern Baptist Theological Seminary; Dr. Luther A. Weigle, Yale University Divinity School; Dr. A. R. Gordon, The United Theological Seminary, Montreal; Dr. Harold McAfee Robinson, Chairman, Educational Commission, *Ex Officio.*

Dr. James Moffat, Union Theological Seminary, was not present when this picture was taken.

The Committee organized by the election of Dean Luther A. Weigle, Chairman, and Hugh S. Magill, Secretary. The Committee divided into two groups, the Old Testament Group, and the New Testament Group. The next meeting will be held in New York in November.

The fine spirit in which the Committee took up its work is expressed in the following resolution, which was unanimously adopted:

"The American Standard Bible Committee expresses to the International Council of Religious Education, which created it, its appreciation of the honor that has been conferred upon the members of the Committee in appointing them to this service, and its sense of the great and sacred elected to undertake."

N. E. RICHARDSON

J. QUINTER MILLER

F. C. EISELEN

H. SHELTON SMITH

HAROLD I. DONNELLY

Study Groups and Conferences

Toronto, June 23-29

A SUNDAY school convention is very often thought of as an opportunity for inspirational speakers to deliver formal messages for passive absorption by a body of eager delegates. It is true that the International Convention at Toronto will include some outstanding addresses, delivered by prophets in religious education, to large numbers of delegates. It is also true, however, that to an extent which has probably never been reached before the Convention will be in harmony with some of the best methods of educational procedure. There will be at Toronto a definite opportunity for every delegate to have a vital share in the program. This opportunity will be provided through the study groups and conferences which will meet for three hours each morning on five days of the Convention.

A brief glimpse at the program of each of these study groups and conferences will reveal the unusual opportunity which awaits those who are fortunate enough to be numbered among the Convention delegates.

In the special study group for *pastors,* President F. C. Eiselen, of Garrett Biblical Institute, will be the general chairman. This group will consider such fundamental questions as these:

"What is the task of the church?"
"What is the place of religious education in achieving the task of the church?"
"What should be the pastor's relationship to the program of religious education?"
"How should the church be organized to accomplish its educational task?"

PARKDALE BAPTIST CHURCH, TORONTO

Rev. William Barclay of Hamilton, Ontario, Dr. W. S. Bovard of the Board of Education of the Methodist Episcopal Church, Dean Luther A. Weigle of Yale Divinity School, and President A. W. Beaven of Colgate-Rochester Divinity School, and formerly pastor in Rochester, will open up these questions and will stimulate live and fruitful discussions.

It is almost traditional that *workers with children* constitute the largest percentage of the delegates at religious education conventions. At the Toronto Convention the conference for elementary division workers will, for part of the time, be divided into as many as sixteen sections. Miss Mary E. Skinner is the general chairman of this conference. Associated with her are many professional leaders of children's work who are making careful and extensive plans for their share in the program.

Professional *young people's workers* will have the privilege of sharing in study groups to be led by Dr. P. R. Hayward of the International Council and Professor Warren T. Powell of Boston University School of Religious Education. With the growing recognition of the importance of work with young people and of the need of giving them guided liberty in their own programs of religious education, this study group will provide a rare opportunity for delegates to look together into the future of the program of religious education for the youth of America.

Parallel with these study groups will be a conference for non-professional workers with young people under the leadership of Dr. William Ralph Hall of the Presbyterian Board of Christian Education. Stimulating speakers such as the following have been secured: Rev. Manson Doyle, Professor Goodwin B. Watson, Mr. J. M. Findlay, Rev. J. Gordon Howard, Rev. John W. Elliott. This conference will divide into numerous sections, according to special interests and needs.

Workers with adults, professional and non-professional, will meet for part of the time in a general session and for part of the time in smaller sections. The general chairman will be Dr. Norman E. Richardson of the Presbyterian Theological Seminary of Chicago. Each delegate in this group will have an opportunity to choose his section according to his interest in seven different topics:

"Worship in Adult Religious Education"
"A Richer Study Program in Adult Religious Education"
"The Church and Religion in the Home"
"Adult Religious Education and a Christian Social Order"
"Service and World Friendship through Adult Religious Education"

"Leadership in Adult Religious Education"
"Organization and Administration of Adult Religious Education"

In the field of the *weekday church school* there will be a study group for professional workers under the leadership of Dr. Frank M. McKibben of the University of Pittsburgh. Weekday church school workers are being asked to submit their chief and most crucial problems as a basis for building the program for this study group.

There will also be a study group for *vacation church school workers.* This will be led by Rev. J. Quinter Miller of the Connecticut Council of Religious Education. Particular attention in this group will be given to those problems of the vacation church school which are not to be considered in other study groups and conferences.

Parallel with these two study groups will be a conference for non-professional workers in the weekday and vacation church schools. The plans for this conference include a general session each morning from 9:00 to 10:45, and group conferences from 10:45 to 12:00 except on Tuesday when there will be no separate group conferences. It is proposed, on Wednesday, Thursday, and Friday, to divide the vacation church school workers into separate groups depending upon interests, and similarly to divide the weekday church school workers into separate groups with special leaders and speakers.

For professional workers whose primary interest lies in the field of recent developments in building a *pupil-centered* school, Mr. Harold I. Donnelly of the Presbyterian Board of Christian Education, will conduct a study group. Anyone who finds it possible to register for this group will be unusually privileged because the study group will be so conducted as to provide rather thorough consideration of the questions growing out of the present-day attempt to build a curriculum of religious education primarily on the basis of pupil needs and interests.

Dr. H. Shelton Smith, formerly Director of Leadership Training of the International Council and now Professor of Religious Education in Yale Divinity School, will lead a study group on *supervision and leadership training.* To those delegates who register for this group there will be sent in advance of the Convention a suggested list of questions for consideration. These questions will bear upon the most fundamental problems of the whole program of preparing leaders for the church school. This group will not be concerned with the more detailed problems which are ever with us, but rather with the fundamental problems of a more prophetic nature.

For *local church school administrators* there will be a conference under the general chairmanship of Mr. Walter D. Howell, who is on the staff of the International Council. The delegates in this conference will, for a part of each forenoon, be divided into two sections, A and B. Group A will be for workers from churches having a more advanced program of religious education. Group B is for workers from churches with a less advanced program and who therefore desire a more elementary approach to the problems of administration. Such topics as the following will receive consideration:

ERSKINE UNITED CHURCH, TORONTO

"The Measure of the Administrator's Success"
"The Use of the Children's Worship Chapel"
"The What and How of Lesson Materials"
"How to Train an Adequate Leadership"
"A Practical Plan for Leadership Training in a Country Church"

These are only a very few of the many topics which will be discussed by recognized leaders and will be open for discussion in the conference for administrators in the local church.

In the program of religious education the work of *county and district officers* is recognized as being of distinct importance. For leaders in this field Mr. H. W. Becker, General Secretary of the Missouri Council of Religious Education, will lead a special conference. Mr. Becker's long experience in religious education and the vital problems of the people who will request membership in this conference are sufficient to insure a very valuable experience for those who are permitted to attend its sessions. Those who wish to get the most from the conference are strongly urged to register immediately.

The pleasure of a trip to Canada, more than six full days on the Exhibition Grounds of Toronto, inspiring and challenging general sessions with epoch-making addresses —these, together with the opportunity to share in the intimate fellowship of the conferences and study groups, means that many church school leaders will be willing to sacrifice much in order to attend the quadrennial Convention of the International Council of Religious Education, June 23–29, 1930.

FRANK M. MCKIBBEN

MARY E. SKINNER

WILLIAM RALPH HALL

H. W. BECKER

WARREN T. POWELL

Improving the church school through—

Testing the Spiritual Results

By Paul H. Vieth

WHAT are the objectives by which the success of the church school should be measured? The International Council of Religious Education has adopted a statement of objectives of religious education, falling into seven main divisions, which may be summarized as follows:

(1) Consciousness of God and relationship to him.

(2) An understanding and appreciation of the personality, life, and teaching of Jesus and a conscious acceptance of him and loyalty to his cause.

(3) A progressive development of Christlike character.

(4) The ability and disposition to share in the building of a Christian social order.

(5) The ability and disposition to participate effectively in the life and work of the church.

(6) A Christian interpretation of life and the universe and the development of a Christian philosophy of life.

(7) A knowledge of the Bible and other religious heritages of the race.

If these objectives be the goal of religious education, we must test the success of our church schools by them. The final test is life itself. When these pupils have lived the span of their normal life, we shall know whether we have succeeded in our work.

But we need some test of progress to determine here and now whether we are achieving results, so that improvement may be made where we are most weak. The superintendent must take the experimental attitude toward the work of his school.

When a superintendent approaches the work of his school in the experimental attitude, with his mind set on specific objectives to attain, he becomes at once concerned about measures of success by which he may test its effectiveness. He must know whether his pupils are moving toward the desired goal. This is difficult. To find out how fast a boy can run, we need but to let him run and take his time with a stop watch. To find out how well he can read, we need only let him read selections of varying degrees of difficulty. To find out how much he loves God, or his fellow man—well, just how shall we go about that?

Yet in a very real sense we are actually measuring character every day. We form our estimate of the boys and girls in our classes. We speak of our acquaintances as "devout," "good," "irreligious," and "Christian gentleman." Some we would trust with our money, while some we would not. It is true that we are often mistaken in our estimates. But there must be some "symptoms" by which we evaluate character. It would seem, then, that if we could but refine these crude methods for judging character, we would be on the road toward tests of moral and religious growth.

The Value of Testing

The value of testing the work of the church school is threefold:

(1) *It helps the pupil.* It leads him to see that his work is considered to be important. It helps him to determine whether he has made progress. It enables him to achieve a feeling of satisfaction if his work has been well done, and a feeling of failure and of a need for improvement if he has not taken his task seriously. It helps him to distinguish the important elements in the work of the church school, and measure his competence in them.

(2) *It helps the teacher.* The results of an examination are just as much a test of the teacher as they are a test of the pupil. Failure on the part of pupils spells failure also for the work of teachers. Moreover, an examination shows not only the progress the pupil has made in the mastery of his work, but also the points at which his needs are greatest. A plan for testing the pupils on their work will help the teacher to see his whole job in the proper perspective.

(3) *It helps the whole school.* The superintendent and the board of religious education should know what success the school is having in building Christlike character. Such tests constitute a measurement of the value of the curriculum and of the competence of teachers. Reliable tests furnish the data for making a diagnosis on the basis of which a remedy in the improvement of teaching may be prescribed.

In this evaluation of the use of tests, it has been assumed that we have reliable tests of the success of religious teaching. Unfortunately we are still far from having a series of such tests which may be generally applied by church schools.

Earmarks of Successful Work*

There are certain general tests which every conscientious worker applies to his work. Many of these have some real value, if used with discrimination. Let us look at a few of these "earmarks" of success:

(1) One of the first which occurs to us is the pupil's *interest* in his work, and in religious subjects generally. If he listens attentively, asks intelligent questions, and answers questions with a mark of understanding, we assume that his religious life is growing happily and that our work with him has been well done. A church school which can develop such an interest that it will manifest itself even in the home, will win the eternal praises of every parent for its efficiency and success.

(2) One of the ways in which interest will manifest itself is in *attendance* and *punctuality*. Ask any teacher to rate his pupils on the basis of the effectiveness of his teaching with them, and the chances are good that he will rate high those who have made the best record in attendance.

(3) As another mark of success, *lesson preparation* will come in for large consideration. The teacher loves the pupil who may be depended on to do the work assigned and come to class regularly with a prepared lesson.

*The substance of this section, as well as a few other paragraphs in this article, are taken from a more extensive discussion of this subject in Chapter XI of the author's *Teaching for Christian Living*, and used here by permission of The Bethany Press, St. Louis.

(4) Almost without exception, church school teachers would rate high as a mark of successful teaching the *knowledge* which the pupil has acquired. Some teachers have had the courage to give their pupils searching examinations on the effectiveness with which the Bible has been learned. Such efforts are good, and it is to be deplored that not more of this sort of testing has been done. We must of course remember that there are more important tests than that of mere Bible knowledge. The ultimate test is character and conduct. Yet it is a good policy to assume that unless teaching leads to a definite broadening of the horizons of knowledge, it is not very likely to yield much fruit in an extension of the scope and quality of attitudes and habits.

(5) Since the final test of the success of religious education is life, there are good reasons for looking to the daily *conduct* of pupils for evidence of successful teaching. To a certain extent this has always been done by teachers. Observation of life outside of the school is very difficult, though any teacher will be quick to seize upon every manifestation that his teaching is bearing fruit in conduct. In many ways this observation of pupils in home, school, and community, under proper conditions, is one of the best kind of tests which may be used. Some teachers have sensed the opportunity of keeping a check on conduct-effects through close association with the home.

(6) Whether the child definitely *confesses himself as a follower of Christ, and aligns himself with the church* is to most teachers the supreme test. This is difficult to apply by any individual teacher, because confession of Christ and joining the church is the culmination of the work of many teachers. All may take the credit for the pupils who gloriously pass on this test, and all may shift the blame to others for those pupils who fail.

Written Examinations

It is a surprising fact that while public schools have probably overdone the matter of examinations, very few church schools have ever attempted this method of testing their work. In recent years the value of examinations has been questioned and there are some who advocate that they be entirely abolished. A more sane view is that examinations must be greatly reformed, but that some form of testing will probably be continued.

It seems to the author that teachers should be encouraged to give written tests to their pupils. This provides for an accounting on the work which teachers and pupils have done together. It helps to give the pupil the impression that his work is worth while. It enables the teacher to see whether any values which the pupil is able to put on paper have resulted from his work. The results of such examinations may form the basis for reports to the home.

Scientific Tests

Space does not permit us here to discuss in detail the various types of scientific tests, or available tests. Superintendents who are interested in this phase of work will need to carry their study beyond the pages of this book.*

*Consult Watson, *Experimentation and Measurement in Religious Education.* Information concerning available tests may be secured from "Test Service" Room 807, 347 Madison Ave., New York and the Bureau of Research, International Council of Religious Education, 203 North Wabash Avenue, Chicago.

Available tests may be classified as follows:

(1) Tests of knowledge, usually *biblical knowledge,* to determine the pupil's mastery of the subject-matter of religious education. A knowledge of the Bible should be one of the outcomes of religious education, and such knowledge is therefore a legitimate field for testing. Undoubtedly the learning of the Bible could be greatly improved through a proper use of such tests. Our more recent emphasis on character as over against biblical knowledge has to some extent retarded the development of tests in this field. Used with proper caution, however, biblical-knowledge tests are a great aid to the work of the church school.

(2) Tests of *moral knowledge and judgment* to determine to what extent a pupil is able to think his way through moral situations. Right knowledge is an important element in right conduct. Tests of moral knowledge and ethical judgment are important because they reveal the pupil's ability in this field. If knowledge is faulty or incorrect the teacher has a chance to center his teaching where it is most needed. Caution should be exercised here, however, that we do not assume that when a pupil knows what is right he will always do according to his best knowledge.

(3) Tests of *religious ideas* to determine what a pupil thinks about God and religious subjects. It goes without saying that a person's understanding of the character and purpose of God and his general idea of what it means to be religious will to some extent determine his conduct in life situations. If we know the religious ideas held by our pupils it is possible to encourage those which are right and to correct those which are wrong.

(4) Tests of *attitudes* to determine how a pupil feels about certain situations. Attitudes are important determiners of conduct. If we know how a person feels about a given question, we may pretty well predict how he will act. A very important step in good teaching is to find out what the attitudes of one's pupils are. It is difficult to measure attitudes because it is hard to express so intangible a thing in terms of quantity. It is important, however, that progress be made in this field.

(5) Tests of *conduct* to determine what a person will actually do when he faces problems of right and wrong. This is perhaps the most effective measure of the pupil's competence in Christian living, but tests of this kind are very hard to devise and give. It is difficult to plan situations in which the pupil may be tested without his knowing that he is being tested. It is difficult also to test him in a sufficient number of situations to be sure of what may be expected of him in all situations. Nevertheless, it is well to keep centering our thought on what the pupil actually does as we attempt to measure the effectiveness of our teaching.

The Superintendent's Administration of Tests

What should be the superintendent's attitude toward the testing of results in the church school. If he sets himself definitely to bring about improvement in teaching he cannot avoid giving some attention to the results of teaching.

One thing which every superintendent can do is to develop the experimental attitude on the part of himself and his workers. We mean by this the attitude of looking for results and of utilizing

This is the last of a series of articles by Dr. Vieth on the practical aspects of supervision. These articles have been reworked and expanded to form chapters in a book to be entitled *Improving Your Sunday School*, to be published by The Westminster Press, Philadelphia, on June 1.

methods so that the best results may be achieved. Too many workers are going on year after year assuming that they are doing satisfactory work without ever taking the trouble to examine themselves and their work critically in order to decide whether all is being accomplished that may be accomplished. A school which has developed the experimental attitude toward its own work is likely to be a school which will improve its work.

A second thing which every superintendent may do is to encourage workers to measure the results of their own work. This will involve, on the one hand, looking for results in the lives of pupils in such ways as we have discussed under the heading "common sense measures," and on the other hand, giving such simple examinations as may be feasible. Most workers will need some help in preparing and scoring such examinations. Care should be taken that the right attitude is developed on the part of the pupils before examinations are attempted.

A third thing which some superintendents will be ready to do is to look into the possibility of using standard tests in the church school. This is a step which should be taken with caution. The untrained person has no right to attempt to diagnose the spiritual well-being of pupils. Any school which is ready to venture into this field of standard tests should first secure someone who will make a careful study of the meaning and use of such tests, and if possible, take a course in the administration of tests. It may sometimes be possible to enlist the services of a teacher from the public school system who is skilled in the use of tests. The author's advice would be to move into this field soon, but with caution and with a certainty that there are competent workers to administer the tests.

The Cover Page

EIGHT hundred and fifty-six years ago, Remigius, the first Norman Prelate, began to build the present cathedral at Lincoln, England. It was completed by his successors with such magnificence that many consider it the most beautiful in the country. After an earthquake in 1158, Bishop Hugh of Avalon rebuilt the choir and transepts as we know them today, and in his building created *Early English* style. Indeed, it may be said that the pointed arch was born in Lincoln.

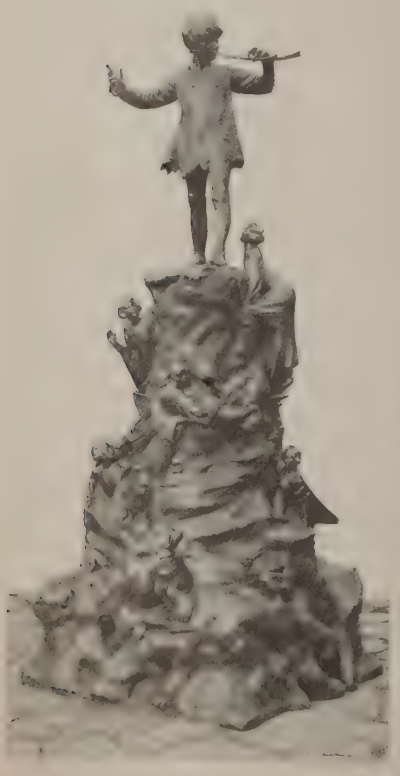
Bishop Hugh did not live to finish his work, and eighty years after his death, his body was translated to the magnificent "Angel Choir," built in his honor, King Edward himself being one of the bearers.

Historically, the cathedral has great significance. King Stephen used it as a fortress while the enemy held his castle; Edwards I and II held their famous parliaments in the chapter house; in 1310, the Knights Templars were tried here, and their Order suppressed; here came the agents of Henry VIII, who thoroughly stripped the building; and the work of destruction was carried further by the Parliamentarians, who smashed all the stained glass.

We stand in awe and wonder at the beauty of this cathedral. We marvel at the courage and indomitable will that must have inspired those who were responsible for the building. We wish that those walls could tell us what they have witnessed of joy and sorrow in the lives of men, and what they have endured in the rise and fall of kingdoms and rulers, but they remain silent, keeping within themselves the experiences of centuries gone, promising to receive in like manner, the experiences of centuries to come.

Peter Pan in Toronto

By Anne Marjorie Beer



Peter Pan is waiting for you in a little park in Toronto; a replica of his statue of Kensington Garden fame having been given to the city, September, 1929, by the College Heights Association, a group of young-hearted citizens who wanted thus to dedicate "the spirit of all children at play."

It was dusk when I first saw Peter. Barrie says "Gentlemen who walk home at night write to the papers to say they heard a nightingale in the Gardens, but it is really Peter's pipe they hear." I knew that as I crossed the grass. The music was shaken with a laugh and a cry. There was unmistakably a cry in it this night, and I wondered if Peter, having just bid good night to the last play-child, was wistfully wishing to follow her behind the lighted windows, to shout "I'm home, Mother!" to wait for a story and the blowing out of the night light.

"Well, why don't you, Peter?" I asked suddenly and a little heartlessly.

The music stopped. "It would be sweet," he said slowly, "but, don't you know that I want always to be a little boy and have fun? If I lived behind a door I'd have to grow up. Instead night is coming now and the little people of the statue will be dancing soon and I shall play for them—how I shall play! No one can play quite so beautifully as I for fairy music."

"Cocky Peter still," I scolded but I loved him for it.

"Besides" (he was still persuading himself against the lure of lighted windows), "besides am I not here for the children and are there not fairies wherever there are children? All day I pipe and they play. Nurses, and people who come to stare, can't hear but the children do." Then softly he began to play.

"O, what are you, Pan?" I cried. and strongly, surely came reply:

"I am youth, eternal youth,
I am the sun rising, I am the poet singing,
I am the new world,
I am a little bird that has broken out of the shell,
I am joy, joy, joy!"

The Religious Outlook in Poland and Russia

By JAMES KELLY*

FOR some time urgent requests had been received by the British Section of the World's Sunday School Association from church leaders and the Sunday school associations in Poland and the Baltic States soliciting a visit from the British Secretary to these lands in the interests of Sunday school and Bible class work. This visit was arranged for March and on the journey thither I took the opportunity of visiting Holland for the purpose of meeting with the Dutch Sunday school leaders in Amsterdam.

My last visit to the Republics of Latvia and Esthonia was made in 1925 when Sunday school associations were set up in both these lands. It was most interesting as well as encouraging to witness the growth of the work in these new Republics, particularly in Latvia, in spite of many internal problems and difficulties. The Latvian Sunday School Union embraces 153 Sunday schools, with a little over 8,000 scholars and 700 teachers. Most of the churches are in financial difficulties and were it not for the assistance some of them receive from other countries, they would find it very difficult to maintain religious ordinances. Ministers, however, realize that the Sunday school is an integral part of the churchs' life and work.

A recent development by the Union has been the organizing of Sunday schools on behalf of Gipsy (Romany) children. Apart from meetings of the committee and three public meetings I had the opportunity of meeting with many of the church leaders in Riga, and of discussing with them the further development of the work of Christian education. I also had conference with the Bishop of the Lutheran Church in Riga, who is Minister of State for Home Affairs. The Bishop is keenly interested in education, both secular and religious, and is very sympathetic towards the linking up of the Lutheran Church with the Latvian Sunday School Union.

The Republic of Esthonia, with its population of 1,120,000, has a Sunday School Union representative of Methodist and Baptist Churches and the Christian Fellowship. There are affiliated with the Union 55 schools with 220 teachers and 3,124 scholars. The great need of the country is for Christian literature. The country is being flooded with literature, much of which emanates from atheistic Russia, and is blasphemous and impure. The Union has no hymnal for children, no textbook for teachers, no lesson helps, and no Bible pictures. All the literature they have consists of a small children's monthly which has recently been published and which meets a long felt need. On behalf of the World's Sunday School Association I promised that our committee would endeavor to increase its grant so as to enable the committee to undertake the production of literature and a children's hymnal consisting of 200 hymns suitable for the youth of all the churches.

Notwithstanding a law issued by the Esthonian Government prohibiting the entrance of Russians many Russians are finding their way into the country, and there is great need for organized Sunday school work among Russian youth. Arrangements have been made for the Esthonian Union to help as far as practicable the children of Russian refugees on the understanding that the World's Sunday School Association will support them.

NO COUNTRY in Europe suffered more from the World War than Poland, and even today she is but slowly rebuilding her national structure. Her population of 30 million people consisting of Jews, Ukranians, Germans, White Russians, Lithuanians, Czechoslovakians, as well as her own people, constitutes one of the greatest missionary problems in Europe today. The Polish Sunday School Association which is doing magnificent work is, of necessity, making its appeal to the Polish people alone. The country is divided into five sections, and evangelical and Sunday school work is thus called for in half a dozen different languages and leaders must contend not only with varieties of speech but with a bewildering variety of religious conceptions.

The Constitution of Poland ensures religious freedom. The Greek Church is losing ground but the Roman Catholic Church is slowly gaining. The spiritual ignorance of the people is appalling, and one will look in vain among the masses for copies of the Scriptures. The teachings of Mohammed, and discussions on Hindu philosophy, may be found, but in this part of Christian Europe, it is almost impossible to find the teachings of Jesus Christ. This ignorance of Christian fundamentals has caused thousands of the intelligentsia to repudiate religion—some have become avowed atheists, many more are just indifferent to spiritual matters.

Deputations were received during my visit from representatives who spoke on behalf of two great racial groups, the Ukranians and the White Russians. There are at least three and a half million Ukranians living in the southeastern provinces of Poland known as Little Poland or Galatia. The White Russians, of whom there are not less than two and a half million, live in the northeastern section of Poland. Immediately across the Russian frontier, there are nine million White Russians, but of religious work of any kind very little is being carried on among these people.

During the meeting of the Polish Sunday school committee in Warsaw, the whole question of entering into the fields peopled by the Ukranians and the White Russians was very carefully considered, and in view of the great opportunities presenting themselves to organize work along distinctive evangelical and educational lines, particularly among the Ukranians, it was decided that in the event of the World's Sunday School Association, British Committee, guaranteeing the necessary finance, arrangements would be made for work in these two territories, and also for the production of literature, especially for teachers and other Christian workers, which would be of service to them in the Christian instruction of youth. There is absolutely no literature for Christian educational purposes for these people.

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With regard to Russia, the Communist Party, which alone is represented in the Government, avowedly and openly seeks to uproot religion in every form, and the actual outlook is far more tragic than is realized by many people. The State Schools are definitely atheistic. No class or school for the religious teaching of children can be set up, but the organizations for training young Communists, with their frank atheism and their blasphemous parodies of Christian hymns, are encouraged. The persecution that is now going on is more widespread, more carefully organized, and more effective than at any period prior to the beginning of 1929.

Stalin desires to destroy belief in God by every means until the Russian soul is brought into subjection by a radical uprooting of all religious belief. There has been no new development on the part of the Soviet Government of Russia. This has been their considered policy since 1927, but it has been considerably accentuated during the past year. I saw men who bore on their bodies marks of violence; from their lips I heard stories that beggar description. Intimation reached this country recently that a new statute was formed on March 2nd containing eight articles, one of which declared that the closing of churches by administrative procedure is to be suspended and that churches may only be closed by request of an overwhelming majority of the peasants of the district. This has not been brought about as the result of organized protest meetings against religious persecution in Russia, which, as a matter of fact, have had little or no effect. The change, which I believe to be only temporary, has been determined by domestic rather than by foreign considerations. The "Red Army," it must be remembered, is an army of peasants. There has been introduced into the country "collectivization" with regard to agriculture, which briefly means that the peasants have been dispossessed of their land and farms and grouped together. Many of the soldiers of the army have objected to their being victimized by the very Government they are serving, and in consequence have showed signs of revolt. So far as the religious aspect is concerned, no doubt many hoped for a change in the policy of the Government in view of the new statute, but the Godless League prepared for a "Godless Easter" campaign just as it did for a "Christless Christmas."

My last Sunday school appointment was in Berlin, where I spent a very happy and profitable day with the leaders of the German Lutheran Church, and the office bearers of the National Sunday School Association. Helpful conferences were held with Dr. Piersig of Bremen, the president of the National Sunday School Association, and Rev. Martin Marczynski of Berlin, who takes a very active part in the youth work of the church. One outcome of the visit will be closer relationship between the German Established Church and the World's Sunday School Association.

The needs of these fields constitute a great challenge to Christian people, and particularly to the World's Sunday School Association. Shall we enter into these fields which call so emphatically to us? Great appreciation has been expressed by church and Sunday school leaders in Poland and the Baltic States of the help given by the World's Sunday School Association, and of their financial cooperation, and these lands still look to us for the help which is so sorely needed. Shall we give them that help, not only financially, but that guidance which means so much to them in the setting up of their religious organizations on behalf of their childhood and youth?

Vacation and Weekday Church School Work at Toronto

WORKERS in the vacation and weekday church school fields are to be afforded a rare treat at Toronto. Never before in any International Convention has so strong a program been provided.

For five days, three hours per day, the problems of vacation and weekday church schools will receive earnest, thorough-going consideration. There are to be two series of conferences in each field, a popular conference for volunteer and semi-professional workers in both vacation and weekday work and a study group for professional workers in both these enterprises. The popular conferences will be unlimited as to attendance. The study groups will be limited to fifty members each. Enrolment in the latter should be attended to at once in order to obtain the advantages of a pre-convention study.

The leadership in the popular conferences is arousing much interest. Dr. W. C. Bower, Dr. Luther A. Weigle, Dr. Paul H. Vieth, Dr. Edna L. Acheson, Mrs. Sophia Lyon Fahs, Mrs. Edna M. Bonser, Miss Sadie Mai Wilson, and Miss Elizabeth Harris are to make principal addresses.

Numbers of experts in both fields are to aid with the group discussion conferences in connection with the popular sessions. These will come on four of the five days with separate sessions for vacation and weekday workers and with sub-divisions as follows:

Workers in the Rural Vacation Church School
Supervisors of Vacation Church Schools
Workers in City Vacation Church Schools
Supervisors of City Weekday Systems
Teachers in All Types of Weekday Church Schools

The director of the Vacation Church School Study Group is Dr. J. Quinter Miller, of Yale University. He will have the assistance of professional leaders in this field. Dr. F. M. McKibben, of the University of Pittsburgh, is the director of the Weekday Church School Study Group. He will likewise have the assistance of experts actually engaged in weekday church school enterprises. Each group will work out findings with respect to vital problems, these findings to be used in guiding the vacation and weekday movement during the next few years.

The dates of the Convention, June 23–29, are most fortunate in that they come at just the right time for the great number of vacation church school leaders, who may, by attendance upon the conferences, receive inspiration and professional guidance for the work of the coming summer. Many communities will not begin their vacation church schools until July 7. A great many public school systems will have closed by June 20, thus releasing numbers of public school teachers for attendance. All in all, the dates of the Convention are very convenient.

Standards for Vacation and Weekday Church Schools

THE newly revised International Standards for Vacation and Weekday Church Schools, together with the Scoring Manuals for same, are now ready. Price of Standards 20c each. Price of Scoring Manuals 15c each. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

A Church Gets a New Foothold Through the Vacation School

By F. M. Wylie*

HIDDEN in the hills of the Ozark Mountains there is the little village of M——— in the State of Arkansas. It is built just where the highway condescends to come out of the mountains just long enough to go past the few stores situated there and climb another mountain immediately to take the tourist once again into the high places. Mountains rise on all sides of the settlement, making it seem more tiny even than it is by comparison with the rearing wooded cliffs completely surrounding it.

The little town has three hundred and fifty inhabitants, many of whom raise fruit for shipment, or garden products to take into the nearest city some miles distant, but many are content to raise just enough to keep themselves. There is a post office and five or six stores, together with several garages and filling stations to serve the thousands of tourists who travel through the place. For one hundred years it has existed thus—a community made up of mountain people living almost entirely to themselves.

Seventy-five years ago a missionary minister conducted occasional services in a crude little building which the people used for what school and religious purposes they had. In the mountains nearby lived two bitter enemies, two men who were the heads of clans. While this minister remained no serious outbreak of hostilities occurred. Whether this strange peace was because of the influence of the zealous missionary or whether it was because the clans were resting from their past tussles, no one knows, but it was a welcome condition.

One Sunday another minister conducted services in the combination church and school house; the leaders of the feudists attended. Their conduct was admirable, and all through the preaching they were attentive to what the minister had to say. At last the service was over and the congregation was leaving when, from somewhere, someone threw a stone striking one of the leaders.

In a few seconds a terrible battle was raging, all the more intense because of the past few years of restraint. Everyone present joined the bitter fight, some on one side, some on the other, using clubs, fists, stones, and what weapons they could find. Scarcely a person escaped uninjured and to this day that Sunday is known in the community as "Bloody Sunday."

For a period of seventy years following that event various denominations endeavored to hold and maintain Sunday school and church services in the village, but without success. Some tried to build a house of worship and have a pastor locate among the people, but these efforts also failed, which isn't so strange when it is learned that of the present citizenship of the place, all but two families are direct descendants of those who lived in or near the village when the memorable "Bloody Sunday" episode occurred.

On a hot July day in 1927, a Sunday school missionary and his wife went into the village to conduct a daily vacation church school in the public school building. A canvass of the town was made and practically every home was visited with the request that the parents send their children to the Bible school. The visitors met with some encouragement and much discouragement. The people were frankly skeptical, there was work for their children to do, and "what did the '*strangers*' hope to get out of it?"

A preaching service was held on Sunday and the vacation school opened on Monday with an enrolment of fifteen. The children were shy but alert for anything that might happen. Familiar songs, ones they liked, were started, and before long all were joining in the singing. The missionary told a Bible story and then the children were led in playing some new games. This was followed by a period of construction work, into which the children entered enthusiastically, and then all were dismissed.

The second day many additional pupils enrolled in the school. Two small tots came, bringing with them their twenty-two year old mother, who had been reared in the mountains without education or opportunity, and she asked to be enrolled in the school. When she was told that the ages were from four to fourteen years, she made such a plea for the chance to learn, which had been denied her all her life, that she was admitted. She proved to be one of the best pupils in the school.

One girl who lived four miles back in the mountains heard of the school and came to be admitted. She had attended school only a few days in her life, but her foster-mother had shared her limited education with her. The ambition of the young mountain girl was so stirred that she excelled in the activities of the school.

Three small children walked three miles a day in order to attend the school. Their mother greatly appreciated the opportunity thus given to her children and insisted upon a visit from the minister and his wife. They found her house as clean and inviting as she could make it, and the enormous dinner she served to them was delicious. She told them that her great ambition was that her children might be equipped for something worth-while in life, and thanked the workers again and again for bringing such a school to the mountain village.

The vacation church school was so appreciated by the people in the mountain town that they asked for another, and in July, 1929, another school was held there with a large attendance. As a result of the first school a Sunday school has been maintained winter and summer with an average attendance of fifty pupils and a community church has been organized with thirty members. They have a regular minister and are planning the erection of a church building made of native stone from the mountain side where seventy-five years ago their ancestors shed blood in a relentless mountain feud.

*Fort Smith, Arkansas.

When Workers Play Together

By MAUDE E. DAVIS*

IN THE average church school a certain per cent of the workers stand on the border line of interest. If sufficiently urged they attend the workers' conference, or if other engagements are not too alluring. Play, as a means of making these gatherings attractive, may be used to stimulate attendance. Formal relationships are broken down, and real comradeship established.

Play is not incompatible with the interests of the work itself. There may be a direct connection as when the subject matter of play is such as to arouse interest and center attention on particular phases of the church school program. Examples are given in this article.

THE OCCASION FOR PLAY

At infrequent intervals, perhaps two or three times a year, an entire evening may be given over to play. This will be of particular value when there are a number of new workers or when a period of heavy work calls for a change. More commonly, play will be carried on as one of several features in the program of a workers' conference. The period will necessarily be short, but if well planned and carried out, its purposes will be accomplished.

THINGS TO DO

Rhymes on Church School Work. The words "————————Church School Council" are spelled out with each person taking a letter (month and year may be added if more letters are needed). Five minutes are given for each person to write a rhyme relating his letter to church school work. For instance,

> C stands for capable, careful, and cool,
> Three virtues we need in our church school.
>
> H stands for hymnal,
> The book that we use,
> We think it the best
> For all leaders to choose.

The group having letters making a word, as "church," go to the platform, show their letters and each one in turn gives his rhyme.

Variation: The letters may form place-cards. If possible tables should be arranged in a hollow square with letters facing inside of the square.

Group Yells. Groups composed of the different kinds of workers are formed as: general, department, and class secretaries; teachers; department principals. Each group will prepare and give an original yell, as

> We're the secretaries,
> We w-r-i-t-e, write, write,
> And we're all r-i-g-h-t, right, right, right.
> We're the secretaries.

Variations: Each group may cheer for some other group, as secretaries, teachers, et cetera. Or each group may make up a church school yell. Vote is taken to determine the best, which is then learned by all as material for subsequent banquets.

Mottoes Developed. Posters giving short, thought-provoking statements about religious education are arranged along the wall. Several leaders are appointed who select members for their teams. Each team chooses a poster and develops a talk on the subject. At the end of ten minutes each group in turn gives a speech. Judges announce the successful contestants according to actual points made.

Variation: Folded slips of paper are handed about. Each contains a subject such as the following, "Punctuality for Workers," "Study as a Means of Growth," "The Worker who Works," "Religious Education a Vocation or an Avocation?" "When Workers Wake Up," "Let Us Make it True," "————the Town with the Live Church School." Each person is given three minutes to talk on his subject.

Song Contest. Members have been previously asked to prepare an original song on the Church School Council. These are presented to the group without name attached. Votes are taken and the favorite song adopted and learned.

Hymn Decision. Several hymns are suggested for use as Council hymns for the year. A secretary takes down the reasons given why each hymn should be accepted. The hymn credited with the largest number of points wins the vote. It is then studied as to meaning and the words memorized.

Stunts. Several persons with ability as leaders choose members for their groups and prepare a stunt on some phase of church school work. The following subjects are suggestions:

> "How Not to Teach"
> Convention
> "Oh, joy! We're going."
> Saving money;
> "Goodbye, we're off."
> Delivering report of the trip.
> The Annual Picnic
> Before—excitement of preparation.
> After—Dirty, tired but happy.
> A Business Meeting—
> How We Ought to Do It.

Children's Games. An entire evening may be given to the demonstration of games appropriate for children and adolescents. Groups are formed according to departments with which workers are connected. Each group has a carefully prepared leader who teaches the games. As the teachers' relationships with classes are not confined to the classrooms, there will be many opportunities for use of these games.

Good Cheer Reminders. Copies of the following statements are handed around with the request they be filled in and read:

> "I like to be a secretary / teacher / principal / (etc.) because....."
> "This is a good school because....."
> "Ways in which officers of this school show fine cooperation are ....."

Memories. Each person is asked to write an account of some of the pleasant experiences he had when a pupil in church school. These are read to the group.

Prophesies. Each person writes of developments he hopes will be attained in the church school during the next ten years. The prophesies may be exchanged and read aloud.

*Wells River, Vermont.

A Summer Christmas Tree

By Gladys M. Greenlaw*

"SHALL we have a summer Christmas tree?" was asked a group of juniors in a vacation church school last June. And such a chorus of laughter!

"Who wants a summer Christmas tree? There isn't any snow!" was a new boy's response.

"What would we do and where would we get the toys and things?" came from another child.

"We had one last year and it was fun," said Bobbie.

"Tell us about it, Bobbie." And so Bobbie, our smallest junior, rose and told the children about the tree with all of its trimmings and gifts; and to the teacher's delight, he related very accurately the story of heroism of some Persian which Mr. Browning, our missionary speaker, had told during the worship service held around the tree on that day a year ago.

After much discussion, the children voted to have another Christmas tree and asked their teacher to help them plan for it. The other departments of the vacation church school were enlisted. The kindergarten made bright paper chains and cornucopiae and two children from each department were chosen to decorate the tree.

In the meantime the teacher made several trips to the denominational headquarters. A missionary on furlough was secured to tell of Christmas in her mission station. A tentative list of gifts was prepared and mimeographed (this is essential, for not everything can be sent to foreign stations), and, on the Friday before the service, given out so the children might have a choice in the selection of gifts and yet bring suitable ones. Invitations were sent to the parents and the weekly paper which the children edited carried notices of this interesting experiment in sharing. The teacher was delighted to find that several of the children planned to give as their gifts the things which they were making during their handcraft period.

During the discussion period held each morning missionary stories were told and a large missionary map of the world used frequently. Christmas carols as well as missionary hymns were learned so that we might have a real Christmas program.

A large cedar tree in a quiet little park across the street from the church was chosen for the tree and the hour just preceding the service was a busy one indeed. The tree was made very festive and attracted much attention, for many passersby stopped to inquire what it was all about. Several of them remained for the service.

During the presentation of gifts each child brought his gift and placed in on the tree. The children were given the opportunity of deciding where the gifts were to go. As was anticipated, they voted that the gifts should be sent to the girls at Dorland-Bell by the missionary who had spoken. The previous year the gifts had gone to Persia and it seemed wise to make this program center about the home field. One boy objected to the gifts going to Dorland-Bell saying, "But Miss G., I gave a football and a girl can't use a football!" The speaker quickly assured him that the girls would have just as much fun with it as any number of boys. He was not quite reassured until a letter came telling of the fun the girls were having with it, for it was one of the things they had wanted very much. Pictures and a letter to the children have helped keep alive the interest in Dorland-Bell.

The service was instructional, expressional, and worshipful. The preparation for it was carried through practically four weeks of the school period. The friends and parents who attended the service benefited as well as the children and contacts for the school were made that could not have been made otherwise. On the vote of the children, a summer Christmas tree has become a regular feature of our world fellowship program.

*Director of Religious Education, Presbyterian Church, Highland Park, Illinois.

Parents' Problems

By Mary Sherburne Warren

In our Sunday school religion is dying out. I asked my ten-year-old girl what sin was, and she said she didn't know, they hadn't had it yet in her class. I tried to enlighten her, but she was so excited over the cooking class the junior teacher is starting she didn't half listen. What is the church for, if not to lead our boys and girls in the straight and narrow way?

A Christian Mother

Who is to decide what is and is not religion, we adults or the children themselves? In our local school the superintendent was distributing blotters on which were scheduled, by the State Council of Religious Education, the religious events for 1930 . . . conventions, summer schools, camp conferences, the state 4-H club week and so on. To an intermediate teacher she remarked: "When you organized your 4-H cooking club you never thought of it as religious work . . . but read this!" The janitor's daughter, the oldest of six, overheard. "Well, I guess 4-H club work is religious!" she said with conviction. "I'm learning to make bread!" If the janitor's daughter learns to cook well it will add to her self respect and gladness of heart, while her earning power and chances of success in marriage will be largely increased. If through wise training daughters and sons are lead in the way of success and happiness they will not have much time for sinning and repenting. Theirs will be lives of achievement. . . . and this, I believe, is God's objective for us, his children. But remember that the most satisfying success and deepest happiness come only to those who include God in their scheme of things.

It troubles me to have my little boy repeat the swear words he heard last week. How can I make him stop?

Mother of a Four-Year-Old

I wish I knew; it is a difficult matter after the verbal grooves in the brain are well-worn. Lack of interest on your part will help. It was your intense interest, by the way, that makes your little boy delight to "swear." He came to you with his new words, expecting you to praise him for increasing his vocabulary. The result was not just what he anticipated, but the contortion of your face was quite satisfactory . . . and the sharp reproof that followed he minded hardly at all, for he had gained the very center of your attention with surprising ease.

You should have prepared yourself for this emergency by practicing an expressionless countenance, and having at hand a mysterious package or paper bag for him to explore, the "words" forgotten for the time being. And words that possessed no interest for mother were hardly worth his consideration anyway.

Think With the Youth of North America

Abbreviated Findings from Discussion Groups

MANY groups of young people in all parts of North America have been sharing with earnestness and conviction in the discussion outlines which were released last fall in a booklet entitled *Think with the Youth of North America*. Here are some items taken from fifty reports which have come in, selected so as to represent many of the cooperating agencies of the International Council of Religious Education.

I. Recording of the First Discussion

Subject: *The Great Quests of Youth*

1. What are the interests of youth?

Art	I	Jesus	M
Astronomy	L	Movies	L
Bible	M	Pleasure	L
Birds	I	Home	I
Boy Friends	M	Money	L
Beliefs	L	Music	I
Church Camping	I	Race Problems	L
Church History	I	Prayer	M
Citizenship	I	Work	I
College	I	Other Religions	M
Dancing	L	Denominationalism	L
Drama	L	Christian Unity	L
Economic Problems	I	Evolution	L
Finding Life Work	M	Science	I
Girl Friends	M	Sex	I
God	M		

M—checked as most important
I—checked as important
L—checked as less important

2. What influences the interests of youth most?

Home	1	Newspaper	5
Church	2	Movies	6
Friends	3	Advertisements	7
School	4	Books	8

1—highest degree of influence
8—lowest degree of influence

II. Recording of the Second Discussion

Subject: *Vital Problems of Youth* (*Recording includes those which were mentioned by thirty of the fifty groups.*)

a. Finding a Life Program
   (1) Life work
   (2) Leisure
   (3) Education
b. Human Relationship Problems
   (1) Racial prejudice
   (2) Jealousy
   (3) Living with our friends
   (4) Making home life real
   (5) Sex relation and problems of marriage
   (6) School problems
c. Religious Problems
   (1) Fellowship with Jesus
   (2) Experiencing God
   (3) Vitalizing prayer
   (4) Making the Bible real

(Many specific problems were recorded which space will not permit us to include)

III. Recording of the Third Meeting

Subject: *Is the Church's Program Adequate?*

1. What ought the Church be doing in modern life?
   a. Center of Community activities. 60%
   b. A means of broadening helpful service. 60%
   c. Interest in character development of Young People. 80%
   d. Give a better conception of God. 80%
   e. Give a spiritual urge to scientific knowledge. 10%
   f. Furnish leadership in Civic activities. 90%
   g. To give a clearer conception of immortality. 80%
   h. Bringing more Young People into the Church. 50%

   These percentages are based on the experiences of our young people in regard to the Church's present activity in these projects.
2. What are stumbling blocks in the way of accomplishment?
   a. Opposition of some older people
   b. Lack of initiative of young people
   c. Lack of leadership responsibility
   d. Lack of unity of interest
   e. Lack of well planned program
3. What constitutes a real youth program?
   a. Committees at work in vital organization
   b. Fellowship—Sunday night and social activities
   c. Well planned worship
   d. Discussing and meeting needs and interests of group
   e. Variation of topics
   f. Service projects
   g. Dramatics
   h. Arts
   i. Discovery and training of leaders

IV. Recording of Fourth Meeting

Subject: *Achieving Christian Unity*

1. Things Protestant Churches have in common. (Belief)
   a. All worship the same God
   b. All use the same Book
   c. Common elements of doctrine
      (1) Death and resurrection of Jesus
      (2) Trinity
      (3) Divinity of Christ
   d. Common ideal of Christian conduct
2. Where do we differ?
   a. Degree of ceremony
   b. Differences in doctrine
   c. Church government
   d. In the degree we consider denominationalism important
3. Activities in common.
   a. Lenten Services
   b. Summer Vacation Bible School
   c. Thanksgiving Services
   d. Welfare Federation
   e. Character building at the Y. M. C. A. and Y. W. C. A.
4. Why do we differ?
5. Why unite?
   a. Rural community would be better off
   b. Better communities
   c. Less expensive
   d. World Brotherhood
   e. Better leadership
6. Things to bring about church unity
   a. Young people's conferences
   b. Sacrifice on part of all
   c. Forget denominationalism
   d. Emphasize Christian life rather than over-emphasize belief
   e. Unite in every way possible

International Schools and Camps

Geneva Glen, Colorado

Girls' Camp—July 8–21
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

Adult Schools

The cost is moderate. Board and room, $25.00, one in a room; $22.50, two in a room. Tuition, $5.00.

For full information regarding courses and faculty members, write now to the Department of Leadership Training for an announcement of the school in which you are most interested. Registrations are now being received.

Lake Winnipesaukee, New Hampshire

Girls' Camp—July 22–August 4
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

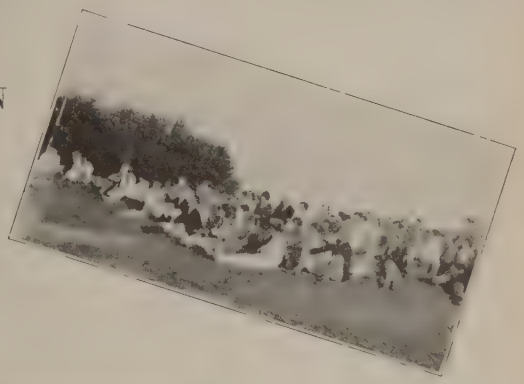
Lake Geneva, Wisconsin

Adult School—July 21–August 2
Girls' Camp—August 5–18
Boys' Camp—August 19–Sept. 1

An Adult Speaks

"Geneva School to me stands for fellowship—fellowship with God as we felt it during vespers, when beauty and stillness made one desire to worship; fellowship with students and faculty—a class meeting out under a tree, a walk through the woods. These things I brought away with me besides the knowledge and inspiration gained."

A VACATION WITH A PURPOSE



Camp Conferences

The cost in addition to travel is—Registration fee, $5.00; board and room, $22.50. Age limits are 16–21 for entrance. A *Camperbook*, including full descriptions of courses and leaders and outlining a typical day's program in camp, will be sent you upon request. Write now to the Young People's Department for the *Camperbook*.

A Camper Speaks

"Always at sunset we would gather by the lake side, and watch the beautiful sun as it slowly disappeared behind the great purple mountains. We could hear the soft lapping of the waters against the rocks, the rustling of the leaves on the trees, the voice of our earnest consecrated leader—and we could see—God."

Decide Now to Make Your Vacation Count!

Suggestions for Building Worship Programs

JULY AND AUGUST IN THE BEGINNERS' DEPARTMENT

*By Dorothy Lucas**

Vacation! It brings a variety of opportunities to beginner children. They play with sea shells in the ocean sand. They wade or swim in rivers and lakes. They camp. They play about in mountain resorts. They attend vacation church schools. They are free to wander among the animals on farms. There are many happy experiences.

Vacation also brings its responsibilities to beginner children. They are responsible for younger brothers and sisters as they play on city sidewalks, in playgrounds, in town yards. They play many hours around canning factories as parents and older brothers and sisters work. Sometimes they help. They help set out plants and keep them weeded. They pick cotton, and beans, pull beets, and care for potato vines. There are many tiring experiences.

The church tries to help each child in worship, for through worship comes enriched experience. In July, it receives at its doors, children who are having much the same experiences that they have during the rest of the year, except that they play out of doors in the warm summer sun without as close supervision of mother as formerly. It receives children who are tired and must assume too heavy loads.

There are four things for which the beginner leader may plan in order to enrich worship. She may so prepare the child for his vacation away from home that he may worship through new experiences. The farm animals, the bird nests with their tiny occupants, the beauties of the sea, will mean much more if the teacher and the children in the church kindergarten have anticipated with him the wonders he will find. He will want to tell about them afterwards. Maybe he will help mother and daddy take pictures, maybe he will find a deserted nest or gather sea shells, or he will write letters to the teacher in which he draws pictures of the mountains and of the flowers and birds he sees. As he has so many new experiences he will be able to relate them to his Heavenly Father and he will feel or express his wonder, his gratitude, and his love. There will be much to tell when he returns. A good teacher is one who will encourage him to tell of the many, many things he has discovered. Her summer program and the early fall program may be built almost entirely upon vacation experiences.

The beginner leader should plan to have as large a part of her sessions with the children out of doors as possible. Some days may be too hot, or rainy. In small churches, when the little children must share the room with older folk, they may have the only possible wholly beginner program as they meet in their own group out of doors. A piano is not necessary. They will want to express their happy appreciation in song. A young kindergarten teacher in a one-room church was discovered one Sunday morning with her group of eight children talking and working together in an automobile. "We were doing so many interesting things out here with our own group," she said, "and learning so much that when it rained we just decided to use the auto." Another group meeting in the undeveloped woods next door to the temporary church in a new suburban section, discovered some bird nests and worshiped there. They gathered wild flowers and made two lovely bouquets to take to one absent child who was sick and to the minister who was their very good friend. One group of kindergarten children, walking up to the college campus for their session, discovered a beautiful flower garden and saw, for the first time, the sparrows cooling themselves in the bird bath. Another group with no out-door space for their group, took a walk to find the squirrel that one of the children had told about. Three blocks from the church, Jimmy, a problem child, stopped with the comment, "My daddy doesn't want me to go on this street." Several children went back with him and a teacher. We realized that Jimmy was an obedient child and that he remembered what his daddy wished. We felt we knew him better after that and could deal more sympathetically with him. In one group of kindergarten children in a crowded tenement section, some budding twigs were brought one day. "I know," a child said, "they grow on trees. There are trees up in the park. I went there once." When summer came the whole group went to Sunday school in the park—which was within walking distance—not once, but often.

A young college student who spent the summer at a newly developed "bay resort" came for help in developing a church school. There was no church. They could use the porch of her house or they could meet out doors. The first group meeting was followed by a letter from the college student. "What shall I do? They want to meet every morning."

The beginner leader may help her children think of children meeting under less favorable circumstances and that they may help them to have enriched experiences. A teacher from the country asked the other day if there were city kindergartens to whom her children could send pussy-willow twigs which they gathered. The children in many city kindergartens have few flowers and might be brought into worship experiences at the thought of friends who sent them and of God who helped them to grow. You may be near the beet fields, the canneries where the church school is necessarily transient. Maybe your children could share some of their supplies for the month. Maybe they could meet together for play. They might send over a leader for the kindergarten if distances are such as to make that the best way to help.

"Are there children in the city hospitals whom we can make happier?" asked a beginner leader of a mission school. "We have no money and few supplies. We have a bottle of paste. The children can bring a few scraps of things from home. We thought they might need something we could make for them."

The beginner leader will want to cooperate with the vacation church school which her children attend. The vacation church school in one town was divided so that the beginners met in one church, the primary children in another, the juniors in another. It seemed advisable to transfer a beginner boy to the primary department. When he was shown into the primary section, he responded immediately with, "I don't want to go there. That's where I go to Sunday school." That was an indictment—but the child and others needed to feel a relationship between what is done in the vacation church school and in the Sunday school. The vacation church school leader will find value in thinking through the children's problems with the Sunday leader and in making the program one church program. The Sunday teacher will find value for the growth of her children if she bases her teaching there upon the experiences the children are having during the week. The vacation school texts contain much usable material and will be of value to any leader of kindergarten children during the summer months. Some of them are:

Vacation School Manual—Beginners, Danielson and Moore
Beginners in God's World, Shields
Kindergarten Course for the Daily Vacation Church School, Moody.

The same music books are suggested for the vacation school as for the church school: namely,

Worship and Conduct Songs for Beginners and Primaries, Shields
Song and Play for Children, Danielson and Conant
Songs for the Little Child, Baker.

Capitalize the experiences of the children in inducing worship. Let them sing when happy and when they know or can learn a song which relates to their experiences. Let them pray—as they feel grateful or a need to express their love and praise. Let them tell of all their wonderful good times. Let them dramatize their past experiences or possible imaginable experiences. Let them hear stories and tell stories which will give meaning to their experiences or will help them to visualize what other children do. Let them see pictures, interpret them, draw them. Let them serve others because others are just like they are although they may live differently. All these activities may bring them into closer relationship with God.

*Director in the Department, Religious Education of Children, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

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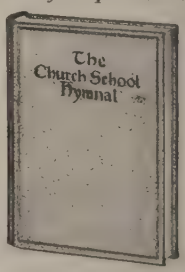

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PRIMARY WORSHIP SERVICES FOR JULY AND AUGUST

*By Ruth Shriver**

We need to remember constantly that it is not so much the *form* of a worship service as the emotional responses awakened that count. Not through one channel only come the powerful urges that make for better living. An astronomy student looking through a telescope in the laboratory and exclaiming, "My God, what a wonderful world"; an adolescent marveling in the presence of a profound fact just revealed to him in a biology laboratory; a child rejoicing in the season's first snow and murmuring, "I love you, God," are proof that the needed spark is variously caught. Whatever brings wonder and awe, the consciousness of being in the presence of something bigger and better than one's self, and the unuttered prayer, "I want to be better, too"—is worthwhile. And *unless* this spirit is caught, the worship service has failed, and is merely a form. Worship at its best is truly a "celebration of life," and as such it must be joyful and challenging.

The months of July and August bring certain problems worthy of being taken into account as the superintendent plans her work. Attendance, particularly in the city, will be irregular. The heat may bring apathy to both teachers and children. But needs exist, just the same; and the program planned must be doubly challenging to overcome the handicaps.

The child's experiences are not those of the other nine months of the year. His "laggard footsteps" are not turned toward the carefully supervised schedule of school hours—he is out and upon his own. In his freedom he experiences all the zests and barren spots of adult undirected leisure. Often he does not know what to do; oftener he finds himself, in his beloved play, entangled in quarrelsome discussions about how things ought to be done. His satisfactions in play will be in proportion to his social adaptability. He has much more time at home, too, and this calls for cooperative, unselfish attitudes. There will likely be picnics, hikes, trips, and visitors in the catalog of days. More than once, too, in these events, he will come close to nature.

Possible Plans

What then, in the light of these experiences, can best call out the spirit of worship in the July and August days? Vacation experiences might be interpreted something like this:

July 6: Good Times (an appreciation of the freedom of vacation days)
July 13: Good Times at Play
July 20: Good Times with Visitors
July 27: Good Times Being Helpful
August 3: Good Times with Books
August 10: Visiting in Other People's Homes
August 17: Days in the Woods and Parks
August 24: Fun with the Water
August 31: Going on Trips

Getting Ready

The experiences being outlined according to the leader's best judgment, the next step is "Where are the materials?"

Certain stories, hymns, and pictures may come spontaneously to mind. It is well to follow the advice someone gave to aspiring writers—"Think yourself empty, read yourself full, then write." Jot down every idea that comes for interpreting the experience. Then consider the following suggestions more seriously. Incidentally the superintendent who has a small library to refer to is fortunate. A careful analysis of the books and periodicals mentioned in this column from month to month would show that certain ones are used over and over. Some schools give their superintendent a small budget, year by year, with which to build such a library. A balanced one would contain three or four story books, the several books planned specifically for primary worship, several children's hymnals, one or two of the splendid periodicals for children's workers, and a file of pictures gathered from various sources. If one of each of these could be purchased for the coming year, and several more next year, the department would soon have in its possession a worthy collection. Some local church boards of religious education would gladly make a small budget allowance to their department superintendents if it were asked. July is a good time to be thinking about October, the beginning of a new year.

A Typical Program
July 6

Theme: *Good Times*

Aim: To open the way for the next eight worship services to be centered around vacation experiences.

Before the Service: Let the children help arrange pictures of some landscape scene, vacation experiences, and flowers.

Quiet Music: "The Hour of Worship," *A First Book in Hymns and Worship*

Call to Worship:

Leader: Sing unto Jehovah with thanksgiving;
Sing praises upon the harp unto our God
Who covereth the heavens with clouds.
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.

Children: (Tune, Chorus of "O Come, All Ye Faithful"):
O come and let us worship,
O come and let us worship,
O come and let us worship
God, the Lord!

Hymn: "A Summer Hymn," *Song and Play for Children*

Conversation: How many of you are glad for vacation? Why? What are some of the things you would like or are planning to do? What things are most fun? (Out of this discussion gather the children's list, both of things they enjoy doing, and of those they have to do during vacation.) Would you enjoy talking about some of these happy times in our worship services in the next two months? Do you know any poems or stories or hymns or pictures about any of them? Suppose we talk about "Good Times at Play" next Sunday. Would several of you like to help plan for this service?

Do you ever feel as this boy did in the poem

"Days"

Some days my thoughts are just cocoons—
all cold, and dull, and blind,
They hang from dripping branches in the grey woods of my mind;

And other days they drift and shine—such free and flying things!
I find the gold-dust in my hair, left by their brushing wings.

From *Blue Smoke*, Karle Wilson Barker. Used by permission, Yale University Press.

Perhaps there is a secret about having a good time, every day, no matter what you are doing. See whether you can discover one in this story:

Story: "The Gift of the Shining Stranger"

Once upon a time there was a little boy named Boris, who lived with his mother and his granny in a little cottage just on the edge of the village. The cottage was quite old and the shingles on the roof were very loose, so that the rain sometimes came through and the windows rattled when the wind blew 'round the edges in the winter, for Boris' mother was poor and worked hard to keep even that little home for granny and Boris and herself.

Of course she loved her little boy more than anything in the world, and many, many times she thought, "Oh, how I wish I could give Boris something that would give him happiness all his life long and help him to be a splendid, noble man!" As she washed the dishes or scrubbed the floor of the little cottage she would sing softly to herself while she thought, "Now, if a fairy were to give me one wish, what would I wish for little Boris?" Then she would think, "I might wish him to have wealth; but no, that alone would never make him happy. In fact, it might make him very miserable! I wonder if wisdom would be best for him? Yet if he had just wisdom, he might forget all about the little, simple everyday things and the people right around him. No, just the wisdom in books would never make him the fine man I want him to be." So she thought and thought, but could never decide on the one great gift she would like little Boris to have.

One evening, after he had had a particularly jolly time romping with the other children in the little village and had brought in the wood for his mother and helped wipe the dishes, he was lying in front of the fire studying away at his little old spelling book. Granny was sitting knitting in the chimney corner, and his mother was resting after the long, hard day. As she looked at little Boris, with the fire-light turning his hair to gold and his cheeks to red poppies, she was thinking about what he would be when he was a man—just as all mothers do, sometimes, you know. Suddenly there was a gentle knock at the door. It was so soft that at first they scarcely heard it, then it came again, a little louder—"Rap-rap."

Boris jumped up and ran to the door. There in the soft darkness stood a Shining Stranger. He smiled at the little boy gazing at him in such surprise, and held out a little lamp, that, even in the darkness, Boris could see was very beautiful, made of shining gold all carved and burnished, and the little flame burning in it was the clearest, whitest, steadiest flame Boris had ever seen.

"Here, little Boris," said the Shining Stranger, "is the gift your mother has so often wished for you which will help you to become a man honored and beloved among the people. Only you must keep it bright and shining, and the flame burning clear and steady! Guard it carefully, little Boris!"

Then, before Boris could say, "Thank you," or ask a question as to *how* he was to keep it bright and clear, the Shining Stranger was gone.

"Oh, mother, mother," he cried, turning back into the cottage. "See what the Shining Stranger has given me! Isn't it beautiful!"

As Boris ran back to show his mother and granny the little lamp, the whole bare room of the cottage seemed to grow beautiful. It glowed with a soft, rosy light and you couldn't see the cracks in the walls nor the stains the rain had made in the plaster. His mother's dress looked soft and pretty, like silk, and her face—oh, her face! It seemed to little Boris as he looked up at her that it was more beautiful than he had ever seen it.

Later, when he held the lamp to light granny into her little bedroom behind the big chimney, the flame seemed to him higher and clearer and the lamp to grow even *more* shining, if that were possible. Granny said, as she kissed him good night, that it seemed to her the floor was less uneven and she could walk better, and she was sure she never knew her bed to be so soft and downy.

You can imagine that Boris went to bed that night a very proud and happy little boy. The last thing he saw before he closed his eyes was his lamp, glowing softly on the chimney piece.

The next morning he could hardly wait to eat his breakfast, he was so eager to run into the village and show his new, wonderful treasure to the other children. He was in such a hurry that he was rather impatient with his mother for not having the porridge cooked up more quickly and he grumbled that it was a great nuisance to have to get the wood and bring the water from the well! When, after their little breakfast, his mother asked him to go out and get the eggs for her to take to market, he answered quite crossly, "Oh, no, mother, I don't want to go after the old eggs! I have to show my new lamp to Cedric and Bertram and Ethelyn and Gerald and ever so many others before school time!" But when he turned to take his lamp from the chimney shelf he was terribly disappointed to see that there were streaks of tarnish all up its pretty sides and the flame was smaller and duller than it had been the night before. In fact, it was so much less attractive than he thought

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it was that he didn't want to show it to anyone and went disappointedly out after the eggs.

But when he came running home from school he had forgotten all about being cross. He had not missed a single word in his spelling lesson and the teacher had praised him for studying so earnestly. The boys had chosen him leader for their games, because, they said, he was fair and didn't grab everything himself. Last of all, just before he reached home, he had found a tiny little girl clinging to a tree and sobbing with fright because a big dog, who was really only a puppy, was jumping and barking around her. He was only trying to get her to play with him, but she was too little to know that and she was all alone and dreadfully frightened. So Boris called the dog away and threw a stick as far as he could for him to chase. Then he took the little girl by the hand and led her home to her mother. The little thing had clung to him so tightly and her mother had been so thankful to find her that Boris felt like a grown-up man and protector, and, somehow, wonderfully happy inside!

When he reached home the first thing he saw was his lamp shining as brightly as ever it had the night before, and not a streak of tarnish anywhere.

"Oh, mother," he cried, "did you shine it up for me?"

"No," his mother answered, "I have been too busy."

"Humph," said Boris, staring at the lamp, "that's queer. It was black enough this morning!"

It wasn't long before everyone in the village had heard of, and seen, Boris' wonderful lamp. People came from far and near to feast their eyes on its soft, glowing beauty, and always they went away feeling somehow happier. Usually it was as shining and the flame as clear as one could wish. When it did grow dull, Boris soon got so that he would stop and stare at it thoughtfully a moment, and then usually he would remember about an errand his mother had asked him to do, or a cross word he had said to granny or mother or a playmate. He soon found out that all the rubbing and polishing he could give the lamp wouldn't take off the tarnished spots. They came—and they went away—by themselves, but Boris began to suspect, just as you have, that he knew *why* they came and what took them away!

Everyone loved the lamp so much that Boris used to carry it over to sick or sad people's houses and leave it there for them to see, and as he grew a bigger boy he was able to carry it further away to places where such a beautiful thing had never been seen before. Always the lamp seemed at such times to be especially beautiful. It came about too that people were almost as glad to see Boris as his wonderful lamp—he was always so cheery and helpful and kind. They began to ask him questions that troubled them and to tell him their secrets and ask him advice. Everyone honored and loved him.

So it was that when Boris was almost a man and was deciding what he should do he said one day to his mother:

"Mother, I think I will take my little lamp and travel up and down the earth, showing it to people and making dark places bright. It is selfish of me to keep such a lovely thing as my lamp just for myself and the people in my village. I should like to carry it to everyone, everywhere!"

So one day his mother kissed him good-by, and there was a happy light in her eyes, for she knew her little Boris had grown to be the kind of a man she had so often wished that he might be. Taking his lamp, Boris started on his travels. I wish I had time to tell you all his adventures as he journeyed over the mountains and plains and rivers, but everywhere he went his lamp carried happiness, and people were never quite so sad or lonely again nor the place so dark.

At last Boris grew very tired and he said, "I will give my lamp to someone else to carry while I go home and rest."

He sat down by a village well to watch for someone to whom he could entrust his beautiful lamp.

"I must choose carefully," he thought. "It should be someone who will learn little by little, just as I did, to care for the lamp."

Just then a merry band of children raced by. "Oh," cried one, "see what a beautiful lamp the man has. May we look, please?" and they crowded around him to see and admire the lamp.

"I can't see *anything*," wailed a little voice back in the crowd.

Quickly a jolly, laughing boy leaned down and tossed a wee girl to his shoulder.

"There you are," he cried. "Rollin's shoulder's strong!"

"Oh," cried the children in a chorus, "See! the light is all pink and the lamp glows like the sun."

As the children ran on, Boris smiled to himself, and just as the stars were coming out one by one he knocked at the door of the cottage where the little boy with the jolly laugh lived, the one who had lifted up the little girl that afternoon.

When the little boy himself opened the door, Boris said, just as the Shining Stranger had said to him years before, "Here is the gift your mother has so often wished for you, which will help you to become a man honored and beloved among the people. Only you must keep it bright and shining and the flame burning clear and steady. Guard it carefully, little Rollin!"

He smiled to himself, as he stepped away in the darkness, to hear Rollin cry, just as he had once before, "Oh, mother, mother, see what the Shining Stranger has given me! Isn't it beautiful!"

—From *A Second Primary Book in Religion*, Colson. Copyright 1922. Used by permission, The Abingdon Press.

OFFERTORY: "A Morning in Summer," *A First Book in Hymns and Worship*

OFFERING HYMN: (See October 1929 *Journal* for offering hymn, "Bless Thou the Gifts")

PRAYER: Leader

PLANS: Call for volunteer helpers for next Sunday and discuss briefly what might be done. Be sure to use their suggestions so far as possible and to use the children in carrying them out where practical.

Suggestions for Following Sundays

July 13

THEME: *Good Times at Play*

AIM: To add to the child's appreciation of the cooperative and unselfish spirit in all play.

STORY: "The Palace Made by Music," *Why the Chimes Rang and Other Stories*, Alden (p. 77)

HYMNS: Those used last Sunday.
"Can a Little Child Like Me," *Songs for Little People*, "My Day," *A First Book in Hymns and Worship*

July 20

THEME: *Good Times with Visitors*

AIM: To recall the joy of having friends in one's home and what can be done to make them happy.

STORY: "The Eyes of the King," *A Year of Primary Programs*, Chapin

July 27

THEME: *Good Times Being Helpful*

AIM: To recall our appreciations for kindnesses to us both from our world and our home; and to strengthen a desire for being helpful at home during vacation days.

STORIES: "Whose Home is Best," *Primary Story Worship Programs*, Berg (p. 174)
"Joseph's Brothers," *A First Primary Book in Religion*, Colson (p. 153)

POEMS: "I Love You, Mother," *Primary Story Worship Programs*, Berg (p. 169), "Showing Kindness at Home," *A First Book in Hymns and Worship* (p. 169), "Our Mothers," *A Second Primary Book in Religion*, Colson (p. 315)

August 3

THEME: *Good Times with Books*

AIM: To recall happy experiences with book friends, and to suggest some new friends to be made during this vacation.

Discuss briefly the books they have enjoyed reading. A consultation with your librarian may make it possible to create an enthusiasm to read new books.

August 10

THEME: *Visiting in Other People's Homes*

AIM: To share in the group recent experiences about visiting other children, and to stimulate thinking as to what conduct is appreciated when one is a guest.

10c Standard Glass Lantern Slides
Film Slides 5c each
HOLLEY INSTITUTE OF VISUAL INSTRUCTION
Provident Bank Bldg. Cincinnati, O.

STORIES: "The Story of Ten Lepers," *Primary Story Worship Programs*, Berg (p. 117)
"Two Friendly People and Another," *A Second Primary Book in Religion*, Colson (p. 60)

August 17

THEME: *Days in the Woods and Parks*

AIM: To lead the child to keener love for the beauty of trees and the little people of woods life.

STORIES: "The Road That Wanted to be Beautiful," *Out Door Story Book*, Bailey, and *Primary Story Worship Programs*, Berg (p. 153)
"The Ranger," *A Second Primary Book in Religion*, Colson (p. 55)

HYMNS: "All Things Bright and Beautiful"
"Fair are the Meadows"
"For the Beauty of the Earth"

POEMS: "Trees," *A First Book of Hymns and Worship*
"Blow Upon My Garden, Lord," *A First Book in Hymns and Worship*

August 24

THEME: *Fun with the Water*

AIM: To share the joys of past or coming experiences with lake and river and ocean to the point of added love for the "beauty of the earth."

STORY: "To Whom Shall We Give Thanks?" *A First Primary Book in Religion*, Colson (p. 87)

HYMNS: "For the Beauty of the Earth"
"All Things Bright and Beautiful"

POEMS: "Beside the Sea," *A First Book in Hymns and Worship*
"Patriotic Hymn," *A First Book in Hymns and Worship*
"Water Noises," *Silver Pennies*, Thompson (p. 40)

PICTURES

August 31

THEME: *Going on Trips*

AIM: Some of the children will have taken long trips. Let them share their varied experiences; and try to add to the thought "The world is so full of a number of things I am sure we should all be as happy as kings."

STORIES: "The Hunt for the Beautiful," *Why the Chimes Rang and Other Stories*, Alden (p. 48)

HYMNS: "All Things Bright and Beautiful"
"There's Not a Tint That Paints the Rose," *A First Book in Hymns and Worship*

POEM: "Praise the Lord for Sounds We Hear," *A Second Book in Religion*, Colson (p. 104)

Additional Materials

CALLS TO WORSHIP AND RESPONSES:

"Dear God, This Is Your Holy Day," *A First Book in Hymns and Worship*
"Lord of the Sunlight," *Songs for Little People*, Danielson and Conant
"Holy, Holy, Holy" (chorus of "Day is Dying in the West")
"This Is God's House, and He is Here Today," *Songs for Little People*, Danielson and Conant
"Enter Into His Gates With Thanksgiving," *Carols*, Leyda

ADDITIONAL OFFERING HYMNS:

"'Give' Said the Little Stream," *Carols*, Leyda
"Freely Ye Have Received, Freely Give"
"Offering Hymn," *Songs for Little People*, Danielson and Conant

QUIET MUSIC: See *A First Book in Hymns and Worship*

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JUNIOR DEPARTMENT PROGRAMS FOR JULY AND AUGUST

*By Edna M. Crandall**

THEME FOR JULY: *Noble Deeds*

MUSICAL THEME: "Land of Hope and Glory," Elgar

The following verse may be written on the blackboard or memorized, and repeated at the beginning of each service.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.
—J. G. HOLLAND

July 6

THEME: *Deeds of Courage*

PIANO PRELUDE

OPENING SENTENCE:

Watch ye, stand fast in the faith, quit you like men, be strong.

HYMN RESPONSE:

Be strong,
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it, 'tis God's gift.
Be strong. Be strong.

HYMN: "Dare to be Brave, Dare to be True"

LEADER:

The Christian life is a life of doing, not dreaming. We have in the life of our leader, Jesus Christ, a life filled with nobility of purpose, nobility of thought, nobility of action. We have only to look to his life for examples of courage, of kindness, of love, and of friendship, and to God's word for strength, instruction, and help to live our lives in the way of the Master.

RESPONSIVE SERVICE (*To be used throughout the month or it may be divided among the four Sundays according to theme*):

COURAGE

Leader: The Lord is the strength of my life: of whom shall I be afraid?

Response: Though a host should encamp against me, my heart shall not fear.

Leader: God is my rock and my salvation; he is my high tower. I shall not be moved.

Response: With God is my salvation and my glory: the rock of my strength and my refuge is in God.

Leader: Trust in him at all times ye people; pour out your heart before him; God is a refuge for us.

Response: Be strong in the Lord and in the strength of his might.

KINDNESS

Leader: Wherefore, putting away falsehood, speak ye truth each one with his neighbor for we are members one of another.

Response: Be ye angry and sin not; let not the sun go down upon your wrath.

Leader: Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

Response: Let all bitterness and wrath, and anger be put away from you, with all malice:

Leader: Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Response: Love suffereth long and is kind.

LOVE

Leader: Beloved, if God so loved us, we also ought to love one another.

Response: No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us.

Leader: God is love and he that abideth in love abideth in God, and God abideth in him.

Response: There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

Leader: We love because he first loved us.

Response: If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

Leader: And this commandment have we from him that he who loveth God, love his brother also.

Response: A new commandment I give unto you that ye love one another; even as I have loved you, that ye also love one another.

FRIENDSHIP

Leader: Through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

Response: Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Leader: God hath made of one blood all nations of men for to dwell on all the face of the earth.

Response: If it be possible, as much as in you lieth, be at peace with all men.

Leader: By this shall all men know that ye are my disciples, if ye have love one to another.

Response: A man that hath friends must show himself friendly.

PRAYER:

O Lord God, strong and mighty, we would draw near to thee, confessing our weakness, beseeching thee to make us strong. We would O Lord, be strong in body that we may do our work in life well and cheerfully. We would O Lord, be strong in heart, full of courage, lightly regarding pain and danger when they lie in the path of duty. We would be strong in love, tender-hearted, loving our neighbor as ourselves and thee supremely with all our strength. We would be strong in faith, believing thy word and thy promises; ever trusting in the victory of good over evil; ever confident that all things work for good to them that love thee. We would be strong in hope; undaunted by seeming defeat; ever looking beyond the mists and clouds of time into the clear shining of the eternal life. Hear our prayer, O Lord our Strength and our Redeemer. Amen.
—From *Liturgical Services*

OFFERTORY SERVICE:

Leader: Give unto the Lord the glory due his name.

Response: Bring an offering and come into his courts.

Leader: Take ye up from among you an offering unto the Lord.

Response: Whosoever is of a willing heart, let him bring it.

Offertory Music

Response: All things come of thee O Lord. And of thine own have we given thee. Amen.

HYMN: "Now to Heaven Our Cry Ascending"

July 13

THEME: *Deeds of Kindness*

PIANO PRELUDE

OPENING SENTENCES:

Leader: As ye would that men should do to you, do ye also to them likewise.

Response: (Tune: Dalehurst) Teach us O Lord, true brotherhood,
In daily thought and deed,
That we may tread with humble heart,
The path where thou hast trod.
Amen.

HYMN: "Have You Had a Kindness Shown"

RESPONSIVE SERVICE

STORY: "The Good Samaritan"

LITANY OF PRAYER (*To be used for the balance of the month*):

Leader: Our Father we believe that to follow our Master truly, our lives must be filled with kindness, with love, and with friendship toward all mankind. So we would ask thy help to show us the way and to keep us in the paths of righteousness. That we may be kind in thought, believing the best of everybody, and looking for the best in everyone, rather than the worst,

Response: Our Father, we pray thee.

Leader: That we may be kind in word, always thoughtful of the feelings of others in not wilfully saying the things that will hurt and that we may always speak well of others in their absence, defending absent ones when others speak unfairly or unkindly of them,

Response: Our Father, we pray thee.

Leader: That we may be kind in deed, never omitting any act of service that comes our way; and when others do us a friendly act that we may pass that kindness on in the name of Jesus,

Response: Our Father we pray thee.

Leader: That love may be the guiding principle of our lives; love of thee, love of Christ, and love of our fellowmen,

Response: We do earnestly pray thee, O Lord.

Leader: That the brotherhood of man, as expressed in world friendship and universal peace may be the object of our endeavor and the theme of our prayers all our lives long,

Response: We do earnestly pray thee, O Lord.

OFFERTORY SERVICE:

Leader: What shall I render unto the Lord for all his benefits toward me?

Response: I will pay my vows unto the Lord, in the presence of all his people.

Leader: Let your light so shine before men that they may see your good works and glorify your father which is in heaven.

Response: Freely ye have received, freely give.

Offertory Music

HYMN: "Master No Offering, Costly and Sweet"

July 20

THEME: *Deeds of Love*

PIANO PRELUDE

OPENING SENTENCES:

Leader: This is my commandment that ye love one another, even as I have loved you.

Response: Greater love hath no man than this, that a man lay down his life for his friends.

HYMN RESPONSE:

Love thyself last,
Look far, and find the stranger,
Who staggers 'neath his sin and his despair,
Go, lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

HYMN: "Heaven Is Here, Where Hymns of Gladness"

RESPONSIVE SERVICE

STORY: "Where Love Is, There God Is," Tolstoy
(From *Living Together*, Dadmun. May

*Assistant Clerk, Probate Court, District of New Haven, New Haven, Conn.

also be found in *Knights of Service*, Bradshaw, and many other sources.)

PRAYER: (See "A Litany of Prayer" in previous service.)

OFFERTORY SERVICE (*To be used also on the following Sunday*):

Leader: Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Response: Not what we give but what we share.
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me.

Offertory Music

Response: Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest O God is in thy hand. Amen.

HYMN: "Love Divine, All Love Excelling"

July 27

THEME: *Deeds of Friendship*

(May be used as a missionary service)

PIANO PRELUDE

OPENING:

O brother man, fold to thy heart, thy brother.
Where pity dwells, the peace of God is there.
To worship rightly is to love each other
Each smile a hymn, each kindly deed a prayer.

—WHITTIER

HYMN: "Lord, Speak to Me That I May Speak," or for missionary service, "Send Thou O Lord to Every Place"

RESPONSIVE SERVICE: Psalm 67 for Missionary Service)

STORY: "Up North." (From *The Magic Book*, Ferris, or may be found in *Knights of Service*, Bradshaw.)

PRAYER: A Litany of Prayer from previous service, or a beautiful prayer for a missionary service may be found in *Worship and Song Hymnal*, in the service of worship entitled, "Thy Kingdom Come."

HYMN: "O Master, Let Me Walk With Thee," or for missionary service, "Heralds of Christ, Who Bear the King's Commands"

THEME FOR AUGUST: *The Joy of Life*

MUSICAL THEME: "Hymn of Joy"

VERSE FOR MEMORIZATION:

The summer days are come again;
Once more the glad earth yields,
Her golden wealth of ripening grain;
And breath of clover fields,
And deepening shade of summer woods,
And glow of summer air,
And winging thoughts, and happy moods
Of love, and joy, and prayer.

—SAMUEL LONGFELLOW

August 3

THEME: *The Joy of Fellowship with Christ*

PIANO PRELUDE

OPENING SENTENCES:

Leader: Rejoice in the Lord always; again I will say rejoice.

Response: For in him we live, and move, and have our being.

Unison: Our fellowship is with the Father and with his Son, Jesus Christ.

HYMN: "O Lord of Life, and Love and Power"

PRAYER (*Unison*):

"Lord Jesus Christ, who art the joy of Christians, of whose power and peace there shall be no end, make us to receive and to possess thy kingdom, that thou mayest ever rule within us. Take away from us whatever is not thine, and make us thine in all things, that nothing in us may oppose thy power, or resist thy peace, but thou alone may possess us who livest and reignest, King of Kings, and Lord of Lords, now and throughout all ages." Amen.

RESPONSE (Tune: St. Edmund):

Lead forth, my soul O Christ,
One with thine own,
Joyful to follow thee
Through paths unknown:
In thee my strength renew;
Give me thy work to do;
Through me thy truth be shown,
Thy love made known. Amen.

RESPONSIVE SERVICE:

Leader: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Response: Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

HYMN RESPONSE:

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them without a word,
Rise up and follow Thee. Amen.

—Tune, "Whittier"

LEADER'S PRAYER (*Theme: A closer fellowship with Christ*).

OFFERTORY SERVICE (*To be used throughout the month*):

Leader: Honor the Lord with thy substance and with the first fruits of all thine increase.

Response: Let everyone give according as he purposeth in his heart, not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

Offertory Music

Response: We give thee but thine own,
Whate'er the gift may be,
All that we have is thine alone,
A trust O Lord from thee. Amen.

HYMN: "O Jesus I Have Promised"

August 10

THEME: *The Joy of Christian Service*

CALL TO WORSHIP:

Leader: Make a joyful noise unto the Lord all ye lands,
Serve the Lord with gladness; come before his presence with singing.

Response: Enter into his gates with thanksgiving and into his courts with praise.

HYMN: "We Are Come With Joy and Gladness"

RESPONSIVE SERVICE (*May be used during the remainder of the month*):

Leader: The Son of Man came not to be ministered unto but to minister.

Response: If any man would come after me, let him deny himself and take up his cross and follow me.

Leader: Bear ye one another's burdens and so fulfil the law of Christ.

Response: And this commandment have we from him, that he who loveth God love his brother also.

Leader: Through love be servants one to another.

Response: For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

Leader: Whatsoever ye do, work heartily as unto the Lord, and not unto man; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

Response: But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus.

PRAYER

Leader: O God, our Father, we would lead cheerful and helpful lives.

Response: Inspire our hearts with the joy of service.

Leader: When we see the need of a kindly word, an understanding heart, and a friendly act,

Response: Make us the bearers of thy gospel of good cheer.

Leader: When we see discouragement and despair, sorrow and grief, suffering and want,

Response: Make us ready to share the burdens of others in Christ's name.

Leader: When in the midst of life's problems and cares, we, ourselves, grow careless and forget thee,

Response: Forgive us, our Father, and lead us back into the joy of thy love and thy companionship. Amen.

OFFERTORY SERVICE

HYMN: "I Would Be True"

August 17

THEME: *The Joy of Friendship*

OPENING (*Unison*):

It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.

—FRANK D. SHERMAN

HYMN: "When My Heart With Joy O'erflowing"

STORY: "Damon and Pythias" (From *Stories for the Junior Hour*, Demerest)

LEADER'S PRAYER (Recall the friendliness of Jesus; how he called his disciples, friends. Pray that we may be helped to follow his example of friendship).

OFFERTORY SERVICE

HYMN: "O Master Let Me Walk With Thee"

August 24

THEME: *The Joy of Work Well Done*

OPENING SENTENCES:

Leader: Whatsoever thy hand findeth to do, do it with thy might.

Response: Be ye doers of the word and not hearers only.

HYMN: "Work For the Night is Coming"

STORY: "Jesus the Carpenter of Nazareth"

HYMN (*May be sung by junior choir or read as a poem by a junior boy.*) "O Masterworkman of the Race"

PRAYER:

O God, who worketh hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As best it pleaseth thee.

Our skill of hand and strength of limb,
Are not our own but thine;
We link them to the work of him
Who made all life divine. Amen.

OFFERTORY SERVICE

HYMN: "Hark, the Voice of Jesus Calling"

August 31

THEME: *The Joy of World Service*

OPENING SENTENCE: Go ye into all the world and preach the gospel to every creature.

RESPONSE: (Tune: Old Hundred)

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue. Amen.

HYMN: "We've a Story to Tell to the Nations"

(The story of some great missionary or missionary achievement may be told.)

SCRIPTURE: Psalm 96.

PRAYER (That God's kingdom may spread throughout the world and that we may be sharers in the great work).

CLOSING HYMN: "Christ For the World We Sing"

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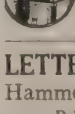

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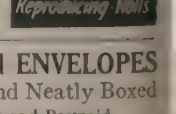

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JULY AND AUGUST SUGGESTIONS FOR LEADERS OF YOUTH

*By Mrs. Walter Hutton**

Services of Worship

The worship services for July and August are based upon the theme and emphases of the Christian Youth Council and Conference to be held in Toronto in June.

THEME: *Adventures in the Christian Quest*

1. JESUS CHRIST—A Deeper Grasp of His Ideals and Personal Power.
2. CHRISTIAN CONDUCT—To Find and Practice the Christian Solution to the Problems of Life.
3. WORSHIP AND PRAYER—A Fellowship of Deeper Experience in the Values of Worship and Prayer.
4. OTHER YOUTH—An Extension of Jesus' Ideals, by Youth, to Other Youth Everywhere.
5. CHRISTIAN UNITY—An Enlistment of Youth in World Efforts Toward a United Christendom.
6. A CHRISTIAN SOCIETY—An Application of Jesus' Teachings to Social and Economic Life.

The topics have been enlarged for the two months.

July 6: "The Master Idealist"
July 13: "The Master Realist"
July 20: "The High Art of Christian Living"
July 27: "The Worship of the Heart"
August 3: "Cultivating the Presence of Christ"
August 10: "The Challenge of the Youth —to Youth by Youth"
August 17: "For Christ is More Than All the Creeds"
August 24: "Adventures in Brotherhood"
August 31: "The World's Youth on the King's Highway"

July 6

THEME: *The Master Idealist*

QUIET MUSIC (piano): "Immortal Love, Forever Full" (Add violin to second stanza and near its close unveil picture)

ART PICTURE: "Christ at Thirty," Hofmann

LEADER:

"Christ"
Master of the high and holy,
Shepherd of the low and lowly,
Priest and preacher, children-lover,
Savior, Teacher, Comrade, Brother!
—WILLIAM STIDGER.

PRAYER: Leader

HYMN: "When Morning Gilds the Skies"

THINKING CHRIST'S IDEALS WITH HIM

Scripture: Matt. 5:1-12, 17-20

One of the surest ways to get a deeper grasp of the ideals of Christ is to study his life thoroughly from his best biographers. We are so inclined to depend upon what someone says about Christ, or what some others have written of him. These are helpful, but our best way to know him is to read and re-read the Sermon on the Mount, read and re-read his denouncement of insincerity, read and re-read his matchless parables, stories full of the highest idealism. We need to study again and again his attitude toward wrong and the wrong-doer, his lofty conceptions of the home, his chivalry toward women and children, and his deep longing for abundant living for every person.

We must think his thoughts with him, again and again. Only so can we come to have any adequate conception of his powerful idealism and we ourselves will rise no higher than our conception of him and his ideals.

SOLO: "O Teacher, We Would Think With Thee" (First stanza, "Teacher, Savior, Master" in *Singing Pathways*)

CHRIST'S IDEALS IN ACTION

At the close of the Sermon on the Mount, which embodies so many of Christ's ideals (mention some if time permits), Christ says these words:

Scripture: Matt. 7:24-27

For Jesus, every ideal found a corresponding action. He related all his ideals to people —their needs, their comfort, their hungers of body and soul, their plans, and their desires. Christ has had and still has many followers who have caught this spirit of his. (Brief concrete example from Grenfell, Jacob Riis, Jane Addams or such.)

Someone has said:

"A vision without a task is a dream;
A task without a vision is drudgery;
A vision and a task is the hope of the world."

SOLO: "O Savior, We Would Work with Thee" (second stanza)

CHRIST, THE PERFECT PATTERN

Scripture: Matt. 17:1-7
Poem: "The True Need," Clark. (See Introduction to April Young Peoples' Program.)
Solo: "O Master, We Would Carve with Thee" (third stanza)

PRAYER PERIOD: By three young people.
a. Thinking Christ's ideals
b. Working out his ideals
c. Carving our lives to his perfect pattern

NOTE:—The person singing the solo should be very unobtrusive and have a fine devotional spirit. The items on the program are brief and should be carefully welded together. Adapt to time schedule.

ADAPTATIONS FOR INTERMEDIATES

STORY: "The Young Man with the Daring Dream" in *The Kingdom of Love* by Blanche Carrier. This with the introduction will make a complete and challenging service. Usable also for seniors and young people.

July 13

THEME: *The Master Realist*

QUIET MUSIC: "We Would See Jesus"

QUARTET: "We Would See Jesus" (second, third and fourth stanzas)

PRAYER: Leader

HYMN: "Galilee, Bright Galilee"

MESSAGES: "The Three Major Sources of Christ's Power" (By three individuals)
a. "God"—by the Pastor
b. "Prayer," Luke 6:12-16; Mark 1:32-38; Luke 9:28-29
c. "Love for People"
Review Christ's Ideals in Action—July 6
Matt. 9:35-36
Poem: "How He Came"

When the golden evening gathered on the shores of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, though no sign was in the sky,
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel came their God,
And the people knew His Presence by the heart that ceased to sigh,
When the glory of the Lord was passing by.

For He healed their sick at even, and He cured the leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful-hearted, and forgot its misery
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do His will,
In patient acts of kindness He comes still;
And the people cry with wonder, though no sign is in the sky,
That the glory of the Lord is passing by.

From *The Empire of Love* by William J. Dawson. Used by permission, Fleming H. Revell Company, Publishers.

PRAYER HYMN: "O Child of Lowly Manger Birth" (Summarizes Christ's life from birth to death)

PRAYER

PRAYER RESPONSE: "We Would See Jesus" (Fifth stanza. Quartet remains seated.)

SUGGESTIONS FOR INTERMEDIATES

Under "b" to precede the Scripture, some brief cuttings from *The Hidden Years* by Oxenham would be valuable. See chapter nine.

July 20

THEME: *The High Art of Christian Living*

QUIET MUSIC: "I Would Be True"

MORNING MEDITATION:

If perfect art is made of perfection, Jesus Christ is the Master Artist, for he has mastered the art of life. What he is he asks us to become, and all the ages of eternity are not too long for such an adventure. For no matter how great we grow to be, always Jesus is on ahead; in his face the glory of God.

PRAYER OF CONFESSION

HYMNS: "Father in Heaven, Who Lovest All," "Lord, as We Thy Name Profess"

NOTE.—The theme lends itself to a variety of treatment. The following sub-themes are suggested and may be used as desired, adapting material carefully to the age-group.

PERSONAL CHRISTIAN CONDUCT

Scripture: Ps. 51; Phil. 1:27, 4:8
Stories: "A Boy Who had the Courage to Keep Clean" in *More Story Worship Programs*, Stowell
"They Shall Not Pass" in *Around the Camp Fire with the Older Boys*, Eggleston
Prayers: "Give Me Clean Hands," DeWitt Hyde
"White Captain of My Soul, Lead On," Freeman, in *Quotable Poems*
Music: "God, Who Touchest Earth with Beauty" *Singing Pathways*

SOCIAL CHRISTIAN CONDUCT

SCRIPTURE: Matt. 7:12; Luke 10:27, 30-34, 36

STORIES: "Extracts from the Life of Grace Dodge" in *Comrades in Service*, Burton
"The Speaking Picture" in *Fireside Stories for Girls in Their Teens*, Eggleston
Excellent material in *Story Worship Programs* and *More Story Worship Programs*, Stowell
Poems: "Abou Ben Adhem," Leigh Hunt
The volume *Poems of Justice*, Clark

The young people's group (18-24) would be interested in *Religion and Social Justice*, Sherwood Eddy.

CHRIST REFLECTED IN LIFE

SCRIPTURE: Acts 4:1-13

STORIES: "The Christian" in *The Kingdom of Love*, Carrier
"St. Francis of Assisi" in many volumes
"The Silver Candlesticks" (*Les Miserables*), Victor Hugo

POEM:

Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left
. . . . . .
Christ in the heart of every man who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.
ST. PATRICK.

CLOSING THOUGHT:

Couldst thou in vision see the one God meant,
Thou never more wouldst be the one thou art—content.

July 27

THEME: *The Worship of the Heart*

QUIET MUSIC: "Dear Lord and Father of Mankind"

SILENT PRAYER (followed by):

PRAYER: Leader

Lord,
In the hurry of everyday life, and of service for men,
We would snatch, again and again,
A hundred times in a day,
The brief and golden leisure
To glance thus up to thy face,
To catch once more the sound of thy voice,
To feel anew the touch of thy hand,
To know again that we live in thee.

HYMN: "Every Morning Mercies New"

*Des Moines, Iowa.

SCRIPTURE: "The Pharisee and the Publican," Luke 18:9-14

MESSAGE: "The Worship of the Heart"

Edwin Markham, in a poem "The Juggler of Touraine," based on one of the most famous of the medieval legends of the Virgin Mary, sounds the vital note in worship.

Barnabas, a common juggler, clean, wholesome and deeply religious, spent his summers amusing people. When the heavy winter snows set in, he found himself friendless and penniless and nowhere to go. One eve, on the edge of a lonely town, he came upon a friar, who, seeing his plight, asked him to come to the monastery to live. After a few weeks, Barnabas grew very unhappy. He saw the friars, with their capacity for prayer, music, and art worship the beautiful Virgin in a way far surpassing his ability, and he began to feel very worthless indeed. His seeming lack of talents such as theirs was a daily and increasing grief to him.

"But I, poor Barnabas, nothing can I,
But drone in the sun as a drowsy fly."

One day Barnabas had a sudden inspiration and shortly after some of the friars found him kneeling in front of the altar of the beautiful Virgin, worshipping her by juggling his colored balls in the air. As he tosses his balls, he tells the Virgin that he cannot worship as the others, and says:

"'Yet Lady and Queen, if my heart would live,
I must give the gift that I have to give.'"

"'Lady', he cried again, 'look, I entreat;
I worship with fingers, body, and feet!'"

"And they heard him cry at Our Lady's shrine:
'All that I am, Madame, all is thine!
Again I come with spangle and ball
To lay at your altar my little, my all!'"

The friars were furious at seeing Barnabas thus before the Virgin and cried:

"'Nothing like this do the rules provide!
This is scandal, this is a shame,
This madcap prank in Our Lady's name.
Out of the doors with him; back to the street;
He has no place at Our Lady's feet!'"

Then, Edwin Markham, who knows well the deeper meaning of worship, closes his poem thus:

"But why do the elders suddenly quake,
Their eyes a-stare and their knees a-shake?
Down from the rafters arching high,
Her blowing mantle blue with the sky—
Lightly down from the dark descends
The Lady of Beauty and lightly bends
Over Barnabas stretched in the altar place
And wipes the dew from his shining face;
Then touching his hair with a look of light,
Passes again from the mortal sight.
An odor of lilies hallows the air,
And sounds as of harpings are everywhere.

"'Ah, cry the elders, beating the breast,
So the lowly deed is the lofty test!
And whatever is done from the heart to Him
Is done from the height of the Seraphim!'"

From *The Shoes of Happiness and Other Poems* by Edwin Markham. Doubleday, Doran and Company, Inc. Copyright 1915. Used by permission.

LEADER:

All of us approach our times of worship, personal or public, with different backgrounds. Our homes, our religious training, our opportunities for education, and our leadership opportunities are all different. Some of us are unskilled, some are skilled. But throughout the whole world people worship. For some the house of God is crude, for others it is a magnificent temple; some have simple informal worship, others have great robed choirs and beautiful liturgy; some have pastors of average ability and others have great spiritual orators. True worship, regardless of conditions, some of which make it hard for the spirit to work, rests with us. It rests with our feeling of unworthiness, our sincerity of purpose, our sense of need, our giving our all, calling on a power greater than our own for forgiveness, guidance, strength, and blessing. True worship is the worship of the heart.

Psalm

They have burned to Thee many tapers in many temples:
I burn to Thee the taper of my heart.
They have sought Thee at many altars, they have carried lights to find Thee:
I find Thee in the white fire of my heart.
—JESSIE E. SAMPTER.

PRAYER PERIOD

PRAYER RESPONSE: "Draw Thou My Soul, O Christ" (first verse)

August 3

THEME: *Cultivating the Presence of Christ*

PRELUDE SOLO: "O God, Thy World Is Sweet with Prayer"

LEADER:

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.
Courtesy, CLINTON SCOLLARD.

PRAYER

HYMN: "I Need Thee Every Hour"

SCRIPTURE: John 15:1-5

ART PICTURE: "The Soul's Awakening," Sant (Light a tall candle on each side)

In this picture "The Soul's Awakening," we see a young woman who has been giving herself to a period of devotion with the Guide-Book of Life. From the quiet of the hour, from the message of the book, and from talking to the Master of life himself, she has caught a vision of higher things, and how she may relate herself to life itself. The expression of her face, the glow in her eyes, and the uplift of her head all show a spirit of inner radiance. She has caught that which prayer has to offer to those who give it a rightful place in their lives.

HYMN: "Holy Spirit, Truth Divine"

SCRIPTURE: Matt. 6:5, 6; 5:6, 8

SOLO (choose one):

"Blessed Are the Pure in Heart," Huhn
"Teach Me to Pray," Jewett
"Take Time to Be Holy"

BRIEF MESSAGE: "Times of Quiet"

During the message some good devotional material might be suggested, as *Meeting the Master,* Davis; *The Manhood of the Master, The Meaning of Faith, The Meaning of Prayer* and *The Meaning of Service,* all by Fosdick.

"In Thy Presence"

We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves the wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!
—ARCHBISHOP TRENCH.

PRAYER PERIOD

NOTE:—Picture may be secured in extra ten cent size, Perry Picture Company, Malden, Mass., or large colored prints from John P. Dalisden Co., 1530 Sedgwick St., Chicago. Any good prayer picture would be suitable.

ADAPTATIONS FOR INTERMEDIATES

First verse of the hymn "Hear Us, Our Father" to replace "Sanctuary," Scollard.

Prayer Stories to replace Message: "The Living Christ," "Growing Toward God" in *Stories for Special Days* by Eggleston. "Men Who Prayed" in *More Story Worship Programs* by Stowell.

August 10

THEME: *The Challenge of The Youth—to Youth by Youth*

PIANO AND VIOLIN: "Jesus Calls Us"

THE CHALLENGE: Mark 1:16-20; Matt. 28: 19-20

Youth, Oh Youth, can I reach you?
Can I speak and make you hear?
Can I open your eyes to see me?
Can my Presence draw you near?
Is there a prophet among you—
One with a heart to know?
I will flash my secret on him,
He shall watch my glory grow.
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul.
—Author unknown.

PRAYER PERIOD: Bring out the thought of the necessity of personal consecration before we can be instrumental in reaching others.

HYMN: "Just As I Am, Thine Own to Be"

SCRIPTURE: Young People and the Early Church"

Acts 8:1-6; 13:1-3; 16:1-10

MESSAGE: "To Youth by Youth"

Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun and snow:
And each slow century since then has seen this loyal clan
Break out to bear the blessed news to all the sons of man.
—ROBERT MCINTYRE.

The whole missionary enterprise from the early church to the present time is a monument to the devotion and high purpose of young people. The one who is called the "Father of foreign missions in America," Samuel J. Mills, died at the early age of thirty-five. Tell briefly "Crowding a Great Work into a Short Life" (Samuel Mills), found in *More Story Worship Programs* by Stowell. Look up and tell the requirements of the mission boards today.

The call is as clear today as ever before. The challenge today, in the light of our new changed conditions, takes on a searching quality, and calls for an intellectual and spiritual preparedness far surpassing that of the past. In the pageant, "Youth's Quest," by Eleanor Stock, the Spirit of the Quest speaks to Youth and this is Youth's answer and we believe it is truly the answer of sincere Christian young people everywhere.

Now is my heart joyful, and my soul is lifted up.
For that for which I have waited has been given unto me.
Even the companionship of the Christ!
Lord, I am ready,—
The arrows of my thought are strung to the mark,
Whithersoever Thou wouldst have me go,
There will I go;
Howsoever Thou shouldst have me use these forces,
So shall I use them;
Thy dreams shall be my dreams,
Thy tasks, my tasks,
Thy will, my will.

From the pageant, "Youth's Quest" by Eleanor B. Stock. Copyright, Powell and White, Cincinnati, Ohio. Used by permission of the author.

HYMN: "Lord, Speak to Me"

PRAYER PERIOD

August 17

THEME: *For Christ is More than All the Creeds*

QUIET MUSIC: "I Love Thy Kingdom Lord"

LEADER: "The Real Christ"

Behold him now where he comes!
Not the Christ of our subtle creeds,
But the Light of our hearts and our homes,
Our hopes, our prayers, our needs,
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken. . . .
—RICHARD WATSON GILDER. Used by permission of Houghton Mifflin Company.

PRAYER OF CONFESSION

HYMN: "The Church's One Foundation"

SCRIPTURE: I Corinthians 3:10-23, followed by

Not what, but Whom, I do believe!
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man can give.

Not what, but Whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
—JOHN OXENHAM. Used by permission of Doubleday, Doran and Company.

BRIEF MESSAGE:

All of us are keenly aware of the trend of the times. We are beginning to see the uniting of kindred denominations and the establishment of federated churches. We are witnessing the breaking down of many relatively unimportant barriers which have kept us antagonistic for years. We are also witnessing a great united effort in the training of Christian leadership for all groups, regardless of beliefs. Walls are falling down and we are beginning to say with John Oxenham in "Break Down the Walls"

One church, one all-harmonious voice,
One passion for Thy high Employs,
One heart of gold without alloys,
One striving for the higher joys,
One Christ, one Cross, one only Lord,
One living of the Holy Word.

UNISON READING: "A Mightier Church"

A mightier church shall come, whose covenant word
Shall be the deeds of love. Not "credo" then—
"Amo" shall be the password through the gates.
Men shall not ask his brother any more,
"Believest thou?" but "Lovest Thou?" and all,
And all shall answer at God's altar, "Lord I love."

And Hope may anchor, Faith may steer,
but Love,
Great Love alone, is Captain of the soul.
—Henry B. Carpenter.

Solo: Jesus, with Thy Church Abide"
Scripture: "That They May Be One," John 17:1-3, 17-26
Hymn: "In Christ There is no East or West"
Prayer Period (closing with):
Gather us in, we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land;
Gather us in!
—George Matheson.

Solo Prayer Response: "O Lord and Master of Us All"
(Fifth Verse of "Immortal Love")

Note:—If possible, in the message give some significant sections from *The Christ of Every Road* by E. Stanley Jones.

August 24

Theme: *Adventures in Brotherhood*
Quiet Music: "Where Cross the Crowded Ways of Life"
Leader:
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.
—Lewis Morris.

Prayer of Confession
Hymns: "Where Cross the Crowded Ways of Life," "Love Thyself Last"
Message: "Adventures in Brotherhood"
Suggested materials

No one could tell me where my soul might be;
I searched for God, and he eluded me;
I sought my brother out, and found all three—
My soul, my God, and all humanity.
—Firdusi, the Persian Poet.

Brief summary of the life of Walter Rauschenbusch, prophet and pioneer of the social religion. See *Modern Pathfinders of Christianity* by Rowe.

A study of the Goodwill Industries and the Church of All Nations. See *International Journal*, July 1928, and public library sources.

For intermediate groups, material may be found in *Story and More Story Worship Programs* by Stowell, *Stories of Brotherhood* by Hunting, and *Comrades in Service* by Burton.

For senior and young peoples groups, material may be found in *And Who Is My Neighbor,* published by *The Inquiry; Makers of Freedom* by Page and Eddy; *Religion and Social Justice,* by Eddy; and *Prayers of the Social Awakening* by Rauschenbusch.

Special Music: "Live and Let Live" and "Morning Prayer" in *Singing Pathways.* "The Crest and Crowning of All Good" in *American Student Hymnal.*

Poem:
Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That dust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!
—Thomas Curtis Clark.
Used by permission.

Consecration Hymn: "A Charge to Keep I Have"
Leader:
Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true."
—Edwin Markham.

Prayer Period

August 31

Theme: *The World's Youth on the King's Highway*
Quiet Music: "O Master Let Me Walk With Thee"
The Call in Song: "My Psalm," *Singing Pathways*
"God the Lord is waiting for you, Soul of mine, arise and go"
(This is very challenging. Have sung by a young man if possible.)
Prayer Period
Leader:

And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the way-faring men, yea fools, shall not err therein.

Hymn: "Forward Through the Ages"
Scripture: "The Emmaus Road," Luke 24: 13-16, 28-32
"The Damascus Road," Acts 9:1-6, 17-20
(Read by two individuals)
Leader:

A wonderful Way is the King's Highway;
It runs from the Nightlands up to the Day;
From the wonderful Was, by the Wonderful IS,
To the still more wonderful IS TO BE—
Runs the King's Highway.

Through the crooked by-ways of history,
Through the times that were dark with mystery,
From the cities of man's captivity,
By the shed of The Child's nativity,
And over the hill by the crosses three,
By the sign-post of God's paternity,
From Yesterday into Eternity—
Runs the King's Highway.
—John Oxenham.*

Message:

Just recently, Mlle Marie Chaptal, President of the International Council of Nurses, visited this country and reported to the Welfare Committee of the League of Nations that we are a jazz mad, decadent nation, and gave five reasons for our *"total decadence of youth."*

While in this country, she visited eight or ten cities and made her survey under the supervision of delegates from Juvenile Courts, teachers who visit families, and women police attached to municipal headquarters.

Our outlook depends upon where we seek our information and how thoroughly we go into the whole subject. Mlle Chaptal has only seen a small part of the life of the youth of America, and that part the adverse.

This is August 31, and this summer has witnessed the gathering of thousands upon thousands of the young people of our great land into denominational schools, camps, conferences, and assemblies, into interdenominational training schools and camps, the Youth Conference at Toronto, the Y. M. C. A. and Y. W. C. A. training enterprises, and in many other organizations which hold training enterprises for Youth. These young people represent the leadership of our country and possess the finest Christian Idealism. They are seekers for and leaders in the higher things of life.

(Read again to the group the six goals of work for 1930 and after, based on the five thousand reports sent by young people to the International Council, and used as a basis for the Toronto Conference. See Introduction.)

We are not traveling life's highway alone. We are a part of this great group, trying to catch a vision of what we may be as personal Christians, National Christians, and World Christians, if we walk the highway of life with Christ.

Whither goest thou, pilgrim Friend?
Lone Figure far ahead,
Wilt thou not tarry until the end—
And break our bread?

Follow we must amid sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet!
—Joseph Fort Newton.

Hymn: "Lead On, O King Eternal"
Prayer Period
Closing Challenge:

So gallantly travel the King's Highway,
With hearts unperturbed and with souls high and gay;
There is many a road that is much more the mode,
But none that so surely leads straight up to God
As the King's Highway.
—John Oxenham.*

Moment of Silence

*Oxenham, John, *All's Well.* Garden City, N. Y., Doubleday, Doran and Company, Inc. Used by permission.

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Young People and a New Pentecost

By Stanley Kendig†

June eighth, nineteen thirty. Nineteen hundred years ago, a great mass of Christian people saw unmistakable evidence of the Divine in their midst. We have come to call it the Pentecost.

On many occasions since then, God has unmistakably revealed himself to man, both individually and in the group. Believing that he will reveal Himself again when his people join together in one great search, the leaders of the Christian church are calling for an observation of the 1900th Anniversary of Pentecost.

How can I as one of Jesus' followers receive this experience? How can we see him vividly in our midst?

Personal Preparation
Psalm 43

1. Read Acts 2:1-13; Joel 2:21-29; Acts 2: 14-47; Psalm 19; Matthew 17:1-20.
2. Daily prayer, asking that personal handicaps be removed, so that my search may be rewarded.
3. Read *The Holy Spirit,* Raymond Calkins (Abingdon Press).
"Fellowship of Prayer" (leaflet) 2c. Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York, N. Y.
4. Read *The Little Flowers of St. Francis* (Everyman's Library edition).
The Hidden Years, John Oxenham.

†Pennsylvania State Sabbath School Association.

5. Ask your minister to explain for you the meaning of the first Pentecost.
6. Brood over that first experience.

PERSONAL ACTIVITY

1. Write the story of the first Pentecost in your own words. Write a short story of how a Pentecostal experience might happen today.
2. Tell your experience and thinking in a poem.
3. Read some of the Psalms and then write a psalm of your own entitled "The Psalm of the New Fire."
4. Write new words to an old hymn, or write words and music for a new hymn expressing your search.
5. Pray each day for a week asking for insight and power in your search for a new Pentecost.
6. Write a letter to a friend of yours asking her (or him) to do the same thing at the same time with you.
7. Talk with a friend of yours about his (or her) life decision to follow the Jesus Way.

GROUP PREPARATION

1. A week or two of Morning Watches, observed individually, but carried on simultaneously.
2. Carefully selected Bible readings at each meeting of the group. Acts 2:1-13; John 17; Isaiah 55:1-3; Jeremiah 1:7-19; John 16:7-14; Luke 11:1-13.
3. Readings from Elvira Slack's *Christ in the Poetry of Today* (Woman's Press, New York, N. Y.).
4. At the Sunday evening meeting of your group, arrange several discussions on this experience between now and Easter.
5. In the young people's department of the church build the worship services around the general theme: "God in This World." Several topics: "When God Spoke to Isaiah," "When God Spoke to Paul," "When God Spoke to Jesus," etc., etc.

GROUP ACTIVITY

1. Following the special Morning Watches (above), have an early Sunday Watch, when each person will share "What My Watch Meant to Me."
2. An Organ Vigil. Ask your church officials to arrange several before-school periods on weekdays, when meditative music will be played on your pipe organ. An address or talk is unnecessary here.
3. The Searcher's Vigils. Those who are sincerely searching for a new Pentecost, could meet a number of times in homes, or in a church parlor. One or two would report on chapters from *The Christ of Every Road*, E. Stanley Jones (Abingdon Press, New York, N. Y.), which would be followed by fellowship and prayer.
4. Arrange with your pastor for a youth service when young people may definitely consecrate themselves to the church. During the preceding days those who are willing to urge life commitment to the Jesus Way of Life, will visit their friends and others.
5. A drama, presented in the spirit of this search, would be powerful. These are suggested: "Magda," Rockwell; "Simon the Cyrenian," Hummel (both of these are for small groups, and carry a small royalty of $5.00 each). For a large group: "The Dawning," by Bayard. All can be secured of Walter Baker Company, 41 Winter Street, Boston, Massachusetts.

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An Experiment in Correlation

*By Mrs. Glenn S. Squires**

THREE years ago the young people's division of our church school was suffering, it seemed, of spiritual malnutrition. Malnutrition, so the medical science would have us know, is not necessarily underfed, rather it is an improperly balanced ration.

That seemed to be the whole trouble with our young people; their program was full, too full for proper assimilation. It was being given to them in great chunks; weeks of feverish energy would be followed by months of recuperating from the—shall I say, dissipation? I hardly like to use that word in connection with church activities and yet oftentimes our church programs sink to just that—dissipation.

There were five distinct groups, each trying to promote its program—the Sunday school, with its organized classes, came first; the Endeavor society, with a different set of officers, came next; the missionary organizations had secured a little wedge and were using it mightily; the church was clamoring for a place; and social service clubs were demanding their quota.

Everyone of these five was good but each was manned by a different set of officers and each one was trying desperately to put its particular program across regardless of anything else.

A survey revealed that there were less than ten young people who could be depended upon for any place of responsibility; the rest of the people were simply trying to follow in a vague way the calls as they heard them without any idea of what it all meant. The same survey revealed that the missionary work was almost bankrupt as far as our young people were concerned; a few of the girls of the young people's department were interested in a young women's missionary society but the rest were receiving absolutely no missionary instruction. The same survey told us that there should be about 225 young people enrolled in our division.

When I speak of the young people's division, I refer to the departments commonly known as the intermediate, senior, and those out of high school or young people.

We went to the board of religious education and told them very frankly that we were going to conduct an experiment, that it would cost something and that we wanted financial backing. We had two reasons for doing this—first, we wanted the financial support, to be sure, but, second, we wanted the board to watch the experiment for we wanted the reaction of the adult side of the church as much as anything else.

THE EXPERIMENT

A mass meeting of the entire division was called; the response was good. We sang and talked and prayed about the whole matter. We found the young people were just as anxious for a solution as we were.

We distributed cards with the following outline of activities upon them and asked them to check three in which they were most interested.

Social, music, missions, devotional, lookout, dramatic, finance, calling, publicity, study club, and athletics.

There was also space at the bottom for other suggestions.

The cards were then divided into departments and classified and we found just what we had suspected, that there was not a great deal of difference in the interests of the older seniors and the young people and that the tastes of the younger seniors and intermediates were almost parallel.

Three separate departmental meetings were then held and the following officers elected in each department: superintendent, secretary, treasurer, and the following committee chairmen: social service, educational, recreational, and expressional. These seven constituted the executive group of the department.

The superintendent was not superintendent of the Sunday school or the missionary society or the endeavor society—he was superintendent of the entire department and it was his duty to see that not one phase of the work was given more prominence than it should have in fairness to the rest of the program.

Instead of the term "missions," we used social service, as there was a feeling that the missionary organizations belonged only to girls. This phase of the work was to be the project end of the department and was to meet once a month for study and the working out of various projects. Not wanting to divorce our young people in any way from our regularly organized missionary work, we used for the most part the program material provided by them, supplementing it with some phase of local work. Where there is a lack of interest in the regular missionary movement, we have found that intensive work in some local enterprise will stimulate world vision as no amount of arguing can do.

The recreational chairman had as his particular duties the social end of the department; he must supervise the parties and banquets as well as the athletic program which also included such groups as the Boy Scouts and the Girl Scouts.

The expressional chairman was to take the place of the old Endeavor president; he was to have charge of the Sunday evening programs which were to be more in the nature of young people's forums than the old question and answer method; also, the activities of the dramatic and musical clubs came under this group.

With the three departments completely organized, there was one step further to be taken and that was to provide something in which the whole division could be seen as a unit and to provide a definite place in the year's calendar for all necessary activities.

The requirements of each group were carefully considered and a Young People's Year Book arranged which contained the following: the names, addresses, and telephone numbers of all division, departmental and class officers, and all teachers; a complete schedule of each month was included, showing leaders for Sunday morning worship programs, Sunday evening forum meetings, as well as leaders and places of meeting of every club or organization and the social events of the month.

It seemed at first like a gigantic undertaking, but so smoothly has the program moved that no one has felt that the effort and work involved was too great.

Some of the biggest advantages of the Year Book are: It gave a definite responsibility to some two hundred young people whereas before a small number were used over and over; perhaps the duplication was not intentional but it was true nevertheless. Another big advantage was to the social program; a social program planned through the year meant a well balanced program; the number of actual events was cut down one fourth but those we had were better and larger, for the whole group was included and all duplication was avoided and cliques were absolutely abolished. Then the work of the division was given a dignity that it could never acquire through day to day and week to week handling. The first year the programs were planned and outlined rather definitely; the second year more responsibility was placed on the various leaders and this year the entire responsibility rests with them.

The young people have also taken over the entire financing of their department through

*Atchison, Kansas.

the use of duplex envelopes and seventy-five per cent of the young people are regular contributors. Their budget includes a definite sum for the general Sunday school treasury, state and national work as well as all their own parties and various interests, it being customary to have a stewardship month in which pledges are taken and then money is not mentioned again for a year and no special assessments are allowed as a small contingent fund is carried to meet emergencies.

The work of the whole division is brought together once a month through our Officers' and Teachers' Council which averages almost a hundred per cent attendance. These meetings are devotional, inspirational, and include the regular business of the division. This year we have absolved our intermediate, senior and young people's departments and have only two departments—the junior and the senior young people. Concentration means more effective work and the young people like the new dividing lines very much.

After three years, we feel absolutely safe in saying that our experiment has been a more glowing success than we ever dreamed it would be. Our rooms are filled to capacity every Sunday; our young people are keen and wideawake; and our young people's division is full of potential leaders.

JULY AND AUGUST SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ruth Irwin Rex**

Theme for July: Peace

July 6

THEME: *Peace and Patriotism*

ASSEMBLY PERIOD

ANNOUNCEMENTS

MEMORY DRILL

PRESENTATION OF THEME

It is natural for us to think of patriotism, for we have just been celebrating our country's birthday. But sometimes our idea of patriotism gets itself all mixed up with parades, and brass bands, and fire-works. These things have no real part in patriotism. For patriotism means love of country. If we truly love our country, we are ready to help it in any way we can. Most of all, we want to help it to become the great and noble country its founders dreamed and prayed it would become. America calls itself a Christian country, but it cannot be really Christian until each one of us, little or big, lives as a true friend to Jesus, who came to this world that we might learn how all God's children can live happily together at peace.

WORSHIP PERIOD

PRELUDE: Duke Street

CALL TO WORSHIP

Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon the earth.

Response (sung in unison):

"Praise God, from Whom all blessings flow"

HYMN: "O Beautiful for Spacious Skies"

LORD'S PRAYER (unison)

SCRIPTURE LESSON: Psalm 29

PRAYER: Leader

Response (sung in unison):

"Hear Us, O Our Father," No. 129, Thomas and Sneath: *A Child's Garden of Song*, Century Co.

OFFERTORY:

Sentence

"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

(Plates may be passed by two of the younger children during soft music.)

Response: "Offering," No. 34, Thomas: *A First Book in Hymns and Worship*, Abingdon Press.

HYMN. "My Country, 'Tis of Thee"

CLOSING SENTENCE (unison):

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

Alternative Hymns: "O God, Beneath Thy Guiding Hand" and "God of Our Fathers, Whose Almighty Hand.")

July 13

THEME: *Peace and Bravery*

In this and the following services for the month, only the variable elements are given. The order given for July 6 may be used.

PRESENTATION OF THEME:

Use "The Invincible Leader" from *The Children's Story Garden* collected by a Committee of Friends of which Anna Pettit Broomell was chairman. J. B. Lippincott Company, Philadelphia, Publishers.

PRELUDE: "Galilee"

HYMNS: "Rejoice, Ye Pure in Heart"

"Jesus Calls Us O'er the Tumult"

SCRIPTURE: Psalm 34:1-15.

(*Alternative Hymns*: "At Thy Feet, Our God and Father" and "Who Is on the Lord's Side")

July 20

THEME: *Peace and Trust*

PRESENTATION OF THEME:

Tell the story of "The Christ of the Andes" (A good version may be found in Margaret Applegarth's *"Please Stand By."* There is also a brief statement concerning it in the June, 1928, Journal.)

PRELUDE: "Nicea"

HYMNS: "Holy, Holy, Holy, Lord God Almighty"

"True-Hearted, Whole-Hearted"

SCRIPTURE: Psalm 37: 1-11, 29-40.

(*Alternative Hymns:* "When Morning Gilds the Skies" and "Stand Fast for Christ Thy Saviour")

July 27

THEME: *Peace and God's Other Children*

PRESENTATION OF THEME:

Use the story, "The Father of All," by Frances Weld Danielson.

Once upon a time there were some children whose faces were round and yellow, and whose hair was black as ink. They lived together in one corner of the big, round earth.

"Let us make a flag for ourselves," they said, "and let us wave it in our own corner of the big, round earth, so that everybody shall know it is ours."

So they set to work and made a flag. It was yellow, with a fierce dragon on it, and they loved their flag.

There were some children whose faces were brown and whose bodies were brown, too, and they lived together in another corner of the big, round earth.

"Let us make a flag for ourselves," they said, just as the yellow-faced children had said. "Let us wave it in our corner of the big, round earth, so that everybody shall know it belongs to us."

So they set to work and made a flag. It was white, and on it was a peacock with a yellow tail, and they loved their flag.

There were other children who wore odd red caps with tassels. They lived together in another corner of the big, round earth.

"Let us make a flag for ourselves," they said, just as the yellow-faced and brown-faced children had said. "Let us wave it in our corner of the big, round earth, so that everybody shall know it is ours."

So they set to work and made a flag. It was red with a new moon and a star on it, and they loved their flag.

There were other children with faces like ours, and they lived together in the corner of the big, round earth where we live.

"Let us make a flag for ourselves," they said, just as the yellow-faced and brown-faced children and the children wearing odd red caps with tassels had said. "Let us wave it in our corner of the big, round earth, so that everybody shall know it belongs to us."

So they set to work and made a flag. It was red, and white and blue, with stars and stripes, and they loved their flag.

I have not tried to tell you of all the children in all the corners of the big, round earth, and all the flags they made. There were blue and white flags, and red and white flags, and red and yellow and blue flags, and black and white and red flags. There were flags with stripes and flags with stars. There were flags with suns and flags with moons. There were flags with elephants and flags with lions. The children looked as different as the flags and dressed and talked as differently.

Now really the big, round earth did not belong to these children. It belonged to the One who made it, the Father of all. And it made the Father of all very sad when he saw the children of one corner of the big, round earth trying to get some of the other children's corners.

The trouble was, they did not all know the world's secret. So the Father of all told it to special children. When a child heard the world's secret from the Father of all, he could not rest till he had told it to other children. Sometimes he told it to children in his own corner of the big, round earth. Sometimes a child traveled to other corners and told it. The children do not all know it yet—not nearly all, but new ones are hearing it every day. And when they all hear it the flags will all be waved together, and the children will love their own flags and the flags of the other corners of the big, round earth, too.

I will tell you the world's secret. The first part is this:

"THE EARTH IS THE LORD'S"

The second part is this:

"THE LORD IS THE FATHER OF ALL"

The third part is this:

"ALL THE CHILDREN OF THE BIG, ROUND EARTH ARE BROTHERS AND SISTERS"

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PRELUDE: "Hesperus"

HYMNS: "Jesus Shall Reign Where'er the Sun"

"O God of Love, O King of Peace"

SCRIPTURE: Psalm 85

(*Alternative Hymns*: "These Things Shall Be, A Loftier Race" and "Thy Kingdom Come, O Lord")

Theme for August: Brotherhood

For the Presentations of Themes for each Sunday, choose stories from Margaret Applegarth's *Missionary Stories for Little Folks—Primary* or from *Missionary Stories—Junior*. Richard R. Smith, Inc., New York.

August 3

(Theme will depend upon story chosen)

ASSEMBLY PERIOD

ANNOUNCEMENTS

MEMORY DRILL

PRESENTATION OF THEME

WORSHIP PERIOD

PRELUDE: "Bullinger"

CALL TO WORSHIP

"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

*Tariffville, Connecticut.

Response (sung in unison):
"Holy, Holy, Holy, Lord God of Hosts"
(Refrain of "Day is Dying in the West")
HYMN: "Light of the World, We Hail Thee"
LORD'S PRAYER (unison)
SCRIPTURE: Matt. 25: 31-45
LEADER'S PRAYER
Response (sung in unison):
"Prayer for Other Children," No. 170, Thomas and Sneath: *A Child's Garden of Song.*
OFFERTORY
Sentence
"Every good and every perfect gift is from above, and cometh down from the Father." "Freely ye have received, freely give."
(Plates may be passed by two of the younger children during soft music.)
Response (sung in unison):
"A Whisper Song," No. 104, Thomas, *A First Book in Hymns and Worship.*
HYMN: "When Thy Heart with Joy O'erflowing"
CLOSING SENTENCE (unison):
Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.
(*Alternative Hymns:* "Angel Voices, Ever Singing" and "Lord, Speak to Me, That I May Speak")

August 10

PRELUDE: "Niagara"
HYMNS: "Thou, Whose Almighty Word"
"God Send Us Men Whose Aim 'Twill Be"
SCRIPTURE: Matt. 5:42-48
(*Alternative Hymns:* "Hail to the Brightness of Zion's Glad Morning" and "God of the Strong, God of the Weak")

August 17

PRELUDE: "Moel Llys"
HYMNS: "Let the Song Go Round the Earth"
"We've a Story to Tell to the Nations"
SCRIPTURE: Matt. 12:46-50
(*Alternative Hymns:* "O Worship the King, All-Glorious Above" and "Christ for the World We Sing")

August 24

PRELUDE: "Germany"
HYMNS: "Jesus Shall Reign Where'er the Sun"
"Where Cross the Crowded Ways of Life"
SCRIPTURE: I John 4:7-21
(*Alternative Hymns:* "Lord, Thy Glory Fills the Heavens" and "The Morning Light is Breaking")

August 31

PRELUDE: "Kremser"
HYMNS: "We Praise Thee, O God, Our Redeemer, Creator"
"Christ for the World We Sing"
SCRIPTURE: Matt. 22:36-40
(*Alternative Hymns:* "Praise the Lord, Ye Heavens Adore Him" and "Fling out the Banner, Let It Float")

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The Pentecostal Fire

REKINDLING THE FLAME

By J. C. Massee

Doctor Massee is by spirit and training an evangelist. As a pastor he kept the flame glowing in his churches. He is at his best in these chapters. He is addressing ministers and church-members in the endeavor to quicken the evangelistic passion. By exposition and illustration he enforces his powerful plea for churches devoted to evangelism. Ministers will find here suggestions and material for use with their people. The book has especial point at this anniversary of Pentecost.

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What's Happening in Religious Education

THE Annual "Seminar in Mexico" holds its fifth session in Mexico City, July 5-25, affording an opportunity to a group of representative citizens of the United States to study the life and culture of the Mexican people. During the past four years it has been attended by educators, journalists, clergymen (Jewish, Protestant, and Catholic), lawyers, and business men. The program includes lectures by leaders of Mexican life, and controversial questions will be presented by spokesmen for opposing views. Members of the seminar are given the opportunity to visit typical schools, villages, and archaeological monuments; and trips to outlying sections of Mexico are arranged for those who can remain for an extended visit.

The seminar, which is planned as an objective study of the moving forces in Mexico, and which is committed to no creedal, economic, or political viewpoint, is a cooperative, non-profit undertaking. It will welcome men and women interested in international relations, and whose professional or business connections give them an opportunity to influence public opinion. Information regarding the seminar may be obtained from the Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.

"S Prohibition Worthwhile?" will be asked and answered in a series of twenty articles to appear in *The Christian Science Monitor*, beginning May 5. The editorial board of the *Monitor* in communicating the announcement of this series to its circulation says that this series will represent primarily an endeavor to approach the liquor question in its most modern aspects from the standpoint of calm, open-minded, but searching rationality. It proposes to analyze Prohibition as it is affecting the home, workshop, highway, business world, the school, churches, the social welfare institutions, the government, and the individual; and it is willing to have all pertinent facts considered, whether apparently favorable or unfavorable to the dry law, and to this end will include in early articles of the series the strongest statements it can obtain from wets in criticism of national Prohibition, accompanying them with replies by drys. The purpose of these articles is based on the premise that if Prohibition is to stand it must justify itself on a basis of reason.

FOR fifty years Mr. John R. Pepper has served as superintendent of the Sunday school of the First Methodist Church, Memphis, Tennessee. His untiring loyalty to the young people of that church has evidenced itself in many ways, and Mr. Pepper has had the satisfaction of watching the group of 270 members, to which he came fifty years ago, grow to a great church school with an enrolment of 2,143 persons.

THE merger of the *Herald of Gospel Liberty*, 122-year-old publication of the Christian Church, published from Dayton, with the *Congregationalist* of Boston, which went into effect with the issue of March 6, removes an outstanding landmark from the religious field of activity in Ohio, and is one of the immediate results of the union that is being consummated by the Congregational and Christian churches, preceding by only a short time the first joint state convention of the two denominations which is being arranged for this spring.

THE ILLINOIS Council of Religious Education has announced that the state convention for this year will be held at Danville, June 10, 11, and 12. Its spring schedule has also included a series of Leadership Training Coaching Conferences for deans and instructors, which were held the early part of May in Aurora, Galva, East St. Louis, and Decatur; and three institutes for teachers and officers of Daily Vacation Bible Schools.

GARRETT Biblical Institute will celebrate seventy-five years of training men and women for Christian service in a jubilee anniversary to be held June 8-11. Many alumni will be present to hear Paul Hutchinson and Bishop Nicholson, and to review the pageant which will re-enact the high spots of the school's history. On the afternoon of Alumni Day the corner stone for the married students' apartment building will be laid.

THE SOUTHERN States Regional Conference and Social Hygiene Institute will be held in New Orleans, May 23–27, under the auspices of the Louisiana State Board of Health and the New Orleans Council of Social Agencies. It is expected that health officers, physicians, public health, and clinic and school nurses, educators, social workers, parents, club women, church leaders, and others interested in social hygiene will be in attendance. The round table discussions of technical social hygiene problems have been divided into two sections: one group made up of those interested in the medical aspects; the other composed of those persons concerned primarily with the educational aspects.

A brief resume of social hygiene in 1929 is given in a recent pamphlet, *Sign of the Times*, which is available, upon request, from the American Social Hygiene Association, 370 Seventh Avenue, New York.

DREW University announces the election of Dr. Lynn Harold Hough as professor of homiletics at Drew Theological Seminary. Dr. Hough will serve as the director of the division of homiletics. He will take up his new work on September 1.

DR. JAMES V. THOMPSON, who has been professor of religious education at Northwestern University, has resigned to become professor of religious education at Drew University. He has been Director of Young People's Work for the Methodist Episcopal Board, and active in the Young People's Professional Advisory Section of the International Council.

DR. FRANK M. McKIBBEN, professor of religious education at the University of Pittsburgh, has resigned to become a member of the faculty of Northwestern University. Dr. McKibben is chairman of the Weekday Professional Advisory Section of the International Council, and a member of the Educational Commission.

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A comprehensive standard, prepared in the form of a discussion outline, for use by groups interested in developing the entire educational program of the local church. Copies may be secured from denominational headquarters, state councils, or the International Council of Religious Education at 10c per copy.

A BOOK entitled *Objectives in Religious Education* by Paul H. Vieth has just been published by Harper & Brothers. This is a report on the study which Dr. Vieth made for his Ph.D. dissertation, and is of particular interest to members of the International Council of Religious Education because the objectives adopted by the International Council in February are based on this same study. The book contains an expansion of the seven objectives beyond the analysis which was before the Council for adoption.

MISS ELIZABETH HARRIS has resigned as Director of Children's Work for the Missionary Education Movement, effective September 1, and will become a member of the faculty of the School of Religious Education of Boston University.

FOREIGN women from many countries were in Detroit for the national biennial convention of the Y. W. C. A., April 25–May 1. Mrs. Camilo Osias, wife of the Resident Commissioner from the Philippines to the United States, was one of the guests of honor. Mrs. Osias was the former President of the Y. W. C. A. in Manila. Miss Lavria Averoff of Athens represented Greece and Miss Pavla Molnarova, Czechoslovakia, with Miss Edna Bayouth from Syria and Miss Palacios from Mexico.

OUT of 1,600 entries, the committee of distinguished writers and musicians have awarded the $200 prize, offered by *Christian Herald* for the best original hymn commemorating the nineteen hundredth anniversary of the Day of Pentecost and the founding of the Christian Church, to Mrs. Gertrude Robinson, of Circleville, Ohio. Mrs. Robinson's hymn is entitled "Humbly and Fervently," and is a prayer for Pentecostal blessings upon the Church Universal. It is intended to be sung to the familiar hymntune, "Come Ye Disconsolate." The words, which follow, are reproduced by permission of the *Christian Herald:*

Pentecostal Prayer

Humbly and Fervently, bow we before Thee,
God of Humanity; great is Thy care.
All whom Thy Spirit guides, truly adore Thee;
Hear Thou and answer our Pentecost prayer!

Pour out Thy Spirit! God, give us Thy vision
Righteousness spread abroad, through all the earth!
Lift our souls unto Thee; seal our decision;
We would but further Thy Spirit's re-birth.

Then shall we steadfastly walk with Thee, breaking
Bread of Thy holy love, shared with all man;
Praying that from its night Earth may be waking;
Pentecost Spirit, Oh, come Thou again!

THE following summer schools of practical methods for town and village pastors, for Negro ministers, have been made possible through a special fund given by Mr. Julius Rosenwald: June 10–21, Gulfside School, Waveland, Mississippi; June 24–July 4, Philander Smith College, Little Rock, Arkansas; July 8–18, Wiley College, Marshall, Texas; July 22–August 2, Livingstone College, Salisbury, North Carolina; and September 9–18, Morristown College, Morristown, Tennessee. Information may be received from the Home Missions Council, 105 E. 22nd Street, New York City.

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NEW BOOKS

The Day Before Yesterday. By James Moffatt. Nashville, Cokesbury Press, 1930. 167 p. Price $2.00.

In this book the scholarly church historian and well-known Bible translator lectures on how the great literary leaders of the last forty years of the nineteenth century deal in their writings with vital religious problems in the light of new movements in science and philosophy. The work of "the day before yesterday" (the past generation) is portrayed that we might the better understand our present problems. Is the human soul or mind only an illusion? Can we still believe in free will? Is materialism and determinism the final answer to the riddle of the universe? These were the modern queries which concerned great thinkers and writers before most of us were born. Some of them lost their faith in God, others sought a substitute for religion in social progress or scientific philosophy, but still others gave us a great spiritual heritage.

Not all the messages of the literary artists of the day before yesterday are convincing solutions of religious problems; in some instances the chief contribution of a writer is his severe criticism of religion because, in spite of its severity, it proves to be friendly criticism; but much of the literature the author surveys suggests that many writers pleaded effectively that man needs the religion of Jesus, that "faith was at the heart of it a glad thing, of which it could be truly said that, in Wordsworth's phrase, 'the deep power of joy' formed a vital element, that if religion was a problem it was also a joy and power in experience, that God's providence was over the individual soul, and that when heart and flesh failed, there was some tie still between the living God and those who here and now had put their trust in him."

The book helps us not only to appreciate the background of modern thought and religion, but it is a stimulating guide to further reading in some of the best writings of such persons as Matthew Arnold, Tennyson, the Brownings, Stevenson, Tolstoy, and many others.

—O. M.

Church Publicity. By William H. Leach. Nashville, Tennessee, Cokesbury Press, 1929. 270 p. Price $2.25.

A practical hand book for the minister or layman interested in church publicity, including discussion and illustrations of church printing, church advertising, and church publicity, under such chapter headings as Reaching the Church Public, Publicity for the Minister, Good Printing, the Church Calendar, Publicity for Church Organizations, Financial Publicity for the Local Church, and Financing Local Church Publicity. The appendix gives a list of books on publicity, and sentence sermons for outdoor bulletin boards.

Theism and the Modern Mood. By Walter Marshall Horton. New York, Harper & Brothers, 1930. 189 p. Price $2.00.

This is a readable book which will be of great help to those who fear that modern religion is losing God. With the utmost charity and appreciation for those who emphasize the human values of religion to the exclusion of its supernatural aspects, the author yet finds a definite place for the God of human experience and the God of Christian faith in the thought of the modern world.

The Graded Church. By W. C. McCallum. St. Louis, The Bethany Press, 1930. 144 p. Price $1.00.

The work which the author has done in the First Christian Church at Alliance, Ohio, in building the whole church around the graded, educational ideal has been discussed far and wide. Many see in it a prophecy for the type of organization which will become general as the best means of embodying the educational ideal in a church program. Mr. McCallum has rendered a great service in his book on *The Graded Church* by describing his plan so that all may understand it, in stating the underlying philosophy on which his work has been developed, and by listing and answering some of the questions which are most frequently raised concerning his plan. Pastors and church school leaders will find a careful reading of this book a thought-provoking and stimulating experience.

—P. H. V.

Pass on the Torch. By Allen Eastman Cross. Boston, The Pilgrim Press, 1929. 101 p. Price $1.00.

The hymns and free verse contained in this little book are indeed gems of religious poetry. The sincerity and religious feeling of the author have been expressed in a most artistic manner. Many of the hymns have already been set to music and it is hoped that many more will find a place in our Christian hymnody.

Those preparing services of worship will find much rich material in this volume for use both as poetry and as hymns.

—G. D.

The Child's Approach to Religion. By H. W. Fox. New York, Richard R. Smith, Inc., 1930. 95 p. Price $1.00.

This book is written in the form of letters to a friend and her husband dealing with the Christian nurture of their child Ian. The author shows a remarkable insight into child psychology and its application to problems of education as he discusses how the developing experience of the child may be used to expand his horizons to include a religious interpretation of life. Method as such is always in the background, and the book deals primarily with the content of religious teaching. Many parents will be grateful for the suggestions on how to give a sympathetic understanding and appreciation of Jesus, how to teach about God, prayer, the cross, the hereafter, miracles and parables, etc. It is a book which should come into every Christian home simultaneously with the coming of a little child.

—P. H. V.

A Boy's Book of Prayers. By Robert Merrill Bartlett. Boston, The Pilgrim Press, 1930. 71 p. Price 50c.

The prayers are classified under five main headings: (1) Myself; (2) Friends and Helpers; (3) The World of Beauty; (4) Special Days and Seasons; (5) The Ideal Prayer.

The author has a marked ability in putting clear ideas into the content of his prayers. They would be most adapted to boys of high school and college age. From the standpoint of literature, the prayers are of high quality. The reviewer was so intrigued by the appeal and beauty of these prayers that he read the entire book at one time. Without a question, the author has made a contribution to the spiritual quest of boys and young men.

—R. A. B.

Just Normal Children. By Florence Mateer. New York, D. Appleton & Company, 1929. 294 p. Price $2.50.

Concerning the purpose of this book, the author maintains, "If your child is well and happy, eats and sleeps and grows as he should, causes no serious worries does all that other children of his age should do, talks, and plays, and gets into mischief normally, this book is not intended for you. But if in spite of his lovableness and ability, your child is difficult, stubborn, queer, hard to manage, different, or nervous, will not play or eat or sleep, causes worries because he is a problem; it is for you that this book has been written, in the hope that it may help you guide your child into wholesome normality."

After reading this statement of purpose, most parents will conclude that this book is certainly intended for them! It is written in simple language, and in question and answer style, so as to leave never a doubt concerning the point of the discussion. Case histories are introduced describing the real problems of real children and the way in which they were solved, which are both interesting and helpful. The book deals with problems of eating, sleep, laziness, backwardness, inability to talk plainly, emotional problems, inability to learn, and numerous other problems. The author is a competent psychologist who is in close contact with children, and in this book advises parents on behavior difficulties in ways which are practical and understandable.

—P. H. V.

Pupil Citizenship. By Diemer and Mullen. Yonkers-on-Hudson, New York, World Book Company, 1930. 339 p. Price $2.16.

If the aim of public education is training in citizenship, how is this training to be accomplished through the concrete, everyday classroom activities? The authors' attempt to answer this question for teachers of the elementary grades, bearing in mind the principles that "training should be in citizenship, not merely for citizenship," and that "character building and citizenship cannot be set apart as something outside the regular activities and subjects of the curriculum." There is therefore not the customary treatment of extra-curricular activities, but rather a discussion of how the citizenship activities of a school community may be made the very center of the curriculum. The first three chapters deal with principles. The remaining chapters deal with practical programs of citizenship activities which have character training values and have been successfully carried out in various schools. A book written for public school leaders, but suggestive as well to teachers of the religious life.

—O. M.

Religion and Conduct. The Report of a Conference Held at Northwestern University November 15-16, 1929. Edited by George H. Betts, Frederick C. Eiselen, George A. Coe. New York, The Abingdon Press, 1930. 288 p. Price $2.00.

The Conference called by Northwestern University in November, 1929, to consider the place of religion in conduct has justly been considered an event of great importance. This volume contains all addresses delivered, and stenographic reports of discussions. Anyone who was not privileged to attend may through this report enjoy the entire conference in the quiet of his own study.

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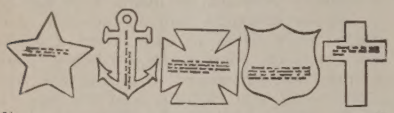

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The Place of Jesus Christ in Modern Christianity. By John Baillie. New York, Charles Scribner's Sons, 1929. 219 p. Price $2.00.

As the title promises, this is an interpretation of the place of Jesus in modern Christianity by a liberal theologian who has first of all a passion for the high place of religion in modern life. The discussion centers in the main around The Christian Fellowship, The Incarnation, and The Atonement. The author achieves in a remarkable way his ambition "to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties inherent in the traditional presentation of it, while yet losing hold of none of the great insights into spiritual truth which lay embedded within that traditional presentation and were the real secret of its marvellously powerful appeal to the human heart."

—P. H. V.

Singing Pathways. By Mary Stevens Dickie. Cincinnati, Powell & White, 1929. 275 p.

This is a book of songs, hymns, and worship services prepared especially for boys and girls of the intermediate and senior age groups.

Mrs. Dickie has built her book around the four major objectives of all education as set forth by the National Education Association, namely, Self, Nature, Society, and God. Her material has been drawn from a wide range—church hymns, folk songs, classical poetry, modern poets, and out-of-the-way bits of beauty that the hasty compiler, eager to meet some publishing date line, is likely to miss. Her music is drawn from similarly varied sources—folk music, Indian rhythms, church music, all are laid under tribute. Then the music and the words are fitted together in an admirable manner, according to the verdict of good judges of music, which this reviewer is not. The book is the product of years of experience in music, in poetry, in the work of the church, and in contact with boys and girls.

Church school workers, choir leaders, song directors, camp directors, and others will find the book a great aid in their work.

—P. R. H.

The Passion Week. By Walter E. Bundy. Chicago, Willett, Clark & Colby, 1930. 235 p. Price $2.00.

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Pulpit Dramas. By Phillips Endecott Osgood. New York, Harper & Brothers, 1929. 191p. Price $1.75.

Dramatized Hymns. Arranged by Rebecca Riesner. Cincinnati, Powell & White. 18p. Price $.35.

Descriptive List of Religious Plays and Pageants. Prepared by the Commission on Religious Drama. 281 Fourth Avenue, New York, The National Council Department of Religious Education, 1929. 43p. Price $ .10.

Pulpit Dramas and *Dramatized Hymns* are suggestive of what may be done by other groups along these lines. In the first the author gives his experience in helping his young people to give short dramatized sermons on Sunday evening, and describes the simple stage settings which may be used repeatedly.

Descriptive List of Religious Plays and Pageants classifies materials under themes, special days, and so on, and divides each into three groups: Simple Plays, More Substantial Plays, and Plays for Expert Production. An index gives the addresses of each publisher included.

A Year of Research—1927. By Goodwin B. Watson and Delia H. Biddle. Religious Education Monograph Number 4. Chicago, The Religious Educational Association, 1929. 82 p. Price $1.00.

This is No. 4 in a series of monographs recently announced by the R. E. A. It is a survey of research investigations published during 1927 which relate to the programs of religious, educational, and social agencies. Five hundred and six studies are listed in an annotated bibliography, preceded by a critical analysis of the types of investigations reviewed.

The New American Prayer Book. By E. Clowes Chorley. New York, The Macmillan Company, 1929. 137 p. Price $1.50.

Dr. Chorley, historiographer of the Protestant Episcopal Church, has prepared this manual in order to provide a history of the American Prayer Book and an exposition and explanation of the revisions which have taken place.

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America. New York, Thomas Nelson & Sons, 1929. 584 p.

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When a School Is Not a School

(Continued from page 13)

about truth and right instead of leading its pupils into first-hand experiences. The "recitations" in religion are viewed as taking place when the written or verbal reply to a question has been given, whereas the test ought to be the ability to act as a follower of the Master in the daily activities of the home, the playground, the school, and the community. In place of re-digesting the second-hand, cold-storage experience of the past, the true school should lead its members creatively to discover truth and right fit for today by the aid of both past knowledge and the power of thought which God has given. The word "school" has been limited too exclusively to a time and place in which each generation seeks to produce a replica of its own ideas, ideals, and ways of living in the oncoming generation. But the school emphasizing experience is a new kind of learning place. The vacation church school should be such a place of creative experience.

Let our vacation church schools, therefore, be not too scholastic in their aims, methods, and programs, lest they miss the purpose of all Christian education—abundant life for the individual and society. Let them be busy hives of industry for the Kingdom. Let them avoid centering the children's attention upon motives of "being good," "being faithful" or "being true." Let them be led—as Jesus advised the young man of talents who had kept all the commandments and yet lacked the one great essential—into challenging investments of their powers of body, mind, and heart in the "unfinished tasks" of our present life. Vacation church schools, if they are freed from the "too-much-school" complex, may enter as can no other religious educational institution, upon this most glorious adventure of Christian life and service.

A Rare Opportunity for Children's Workers

(Continued from page 11)

asked to elect a group and remain in the sessions of that group throughout the Conference. The groups will cover a wide range of interests, including many types of teaching situations and all of the age groups within the children's field. Each of these groups will be led by national and territorial directors of children's work, editors of children's periodicals, professors of elementary education, and others of wide experience and fine training. A great group of the strongest children's workers in the United States and Canada will be available for conferences on an array of vital topics. But the conferences are to be in a real sense of the word, *conferences.* Each member is expected to participate in the discussion, making contribution where she has had successful experience, and asking help on her own problems. We hope to make these conferences really practical and definitely helpful to every member.

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CORRECTION: The address in last month's ad was incomplete.

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